Boston University

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Thesis

The Role of the Jew in America's Making

Submitted by

Charlotte Rafter

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First Reader: John J. Mahoney, Professor of Education

Second Reader: George K. Makechnie, Assistant Professor of Education

Third Reader: Wilbur I. Gooch, Associate Professor of Education

CONTENTS

Foreword

It is, perhaps, necessary and fitting that the writer of this thesis offer a few words as to the terminology which has been used to clothe the body of facts and opinions found within the thesis itself. Bearing in mind that the thesis may be read by many types of mind, from the man in the street (intelligent but not intellectual) mildly interested in the Anti-Semitic problem, to the scholarly brilliant professors of education and of the social sciences rightly appraising and critical of form as well as of content, it is but proper that this be done.

The writer is not a stranger to the basic sociological concepts in relation to race but she is of the opinion that the sociological vocabulary, so properly used by students of the social sciences to clothe these ideas, would be as so much verbiage and professional patter to the intelligent but non-professional mind. She has attempted to meet this dilemma (slight, to be sure, but deserving of consideration) by outlining briefly in the following paragraphs, the sociological idealogy of the thesis. In the thesis itself, an endeavor has been made to develop these ideas in an appropriate and convincing style (it is to be hoped) but without the use of techical phraseology.

Racial struggles are examples of group conflict growing out of race prejudice and, as a rule, the antagonistic attitude which members of one race bear toward those of another is

a purely non-scientific pre-judgment. "At the root of race prejudice is an aversion to strange appearances and ways of life which are often held to be proof of inferior standards; such attitudes are strengthened by the desire of the dominating group to maintain its solidarity."(1) Because of this desire on the part of many Gentiles and because of the fact that the Jewish people are quite as anxious to maintain their solidarity, amalgamation and assimilation have had little effect on the problem at hand. Amalgamation is a biological process (with sociological implications, of course) and is concerned with the mixing of racial groups by means of intermarriage. With the Jews, much emphasis has been placed on the purity of the race and while intermarriage has united them (even in the Old Testament times) with other races, it has not been carried on to any considerable extent. Since amalgamation helps to facilitate the social process of assimilation, it is but logical to feel that, in the case of the Jews, assimilation will not progress at any great rate. "Where racial, religious or other cultural differences are so great that they provide a racial caste or class consciousness which makes free discussion impossible, assimilation does not take place." (2)

Not only has assimilation failed to progress rapidly but segregated groupings in specialized areas have taken place many

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(1) Race Conflict (In the Encyclopedia of the Social Sciences, Vol. XIV, p. 37)
(2) Assimilation (In the Encyclopedia of the Social Sciences, Vol. II, p. 282)

times with the Jews. The principle and practice of isolation have eventuated, due, partly, to social distance. "The ghetto is the most marked type of segregation in the metropolis and in such areas physical and sentimental distances reinforce each other most powerfully." (1) In the ghetto, the sentiments of the Israelites have been centered around their religion and so, naturally enough, Jewish culture, to a certain degree is somewhat of a complex connected with the synagogue. This synagogal complex has acted as a potent factor in augmenting the religious phobia that is experienced by some Christians against the Jews. When the Jew leaves the ghetto, many changes ensue; not alone changes connected with his dress, manner, and facial expression but also with his very consciousness. It has been asserted that when the Jewish racial and religious types are no longer seen, Anti-Semitism declines for "race prejudice is a function of visibility." Expressed in another way, certain physical types bring to mind stereotyped conceptions of behavior. Many times the Christian mind is certain that the physical appearance of a Jew is an index of his character, so potent is the tendency to associate a physical type with a behavior pattern.

A thesis of this type must take cognizance of the racial and religious phobias manifested today in one form or another but "it is doubtful whether the growth of scientific knowledge, wealth and popular education have banished the fears, jealousies,

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(1) Dawson, Carl A. and Gettys, Warner E., "An Introduction to Sociology", p. 307

and irrationalities which supply the subjective basis for those insidious distinctions constituting the essence of social discrimination." (1)

Notwithstanding this opinion, the writer is sanguine and fairly confident that "sweetness and light" will eventually prevail even in the type of racial and religious prejudice described and analyzed in the foregoing pages.

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(1) Social Discrimination (In the Encyclopedia of the Social Sciences, Vol. XIV, p. 134)

CHAPTER I

JEW AND GENTILE--THE PRESENT SITUATION

Purpose of This Thesis

The purpose of this thesis is to present the role of the Jew in America's making with the hope that a knowledge and an appreciation of the contributions of the Jews in this upbuilding process may promote a deeper mutual understanding between the Jews and some of the prejudiced Christians. The prejudice against the Jews which exists today among certain Americans debases our business, political, and social relations and leads one to deplore the fact that prejudice, diabolical and fantastic as it often seems to be, is not a weakness of ignorant minds alone.

History's pages of the persecution of the Jews of the Eastern Continent from Caesar to Hitler are indeed blots upon the escutcheon of socalled civilization, but, while the Jew in America has never been the victim of social or economic discriminations sponsored by the government (as in Germany, Poland, and Roumania) he has been disparaged severely by such a writer as Mark Twain (who subsequently recanted all his criticisms in the preface to his book entitled "The Man Who Captured Hadleyburg"); by Henry Ford in his periodical "The Dearborn Independent" and in a series of pamphlets entitled "The International Jew"; by countless magazine writers; and by other Gentiles in all walks of life.

The Protocols of The Elders of Zion

During the late war, prejudice seemed to be dormant, but a short while before the cessation of hostilities there appeared a pamphlet known as "The Protocols of the Elders of Zion" that was destined to work irreparable harm both in the Eastern and in the Western Continent. This pamphlet (condensed from a book) has since been proven to be an adroit but throughly vicious hoax. In Europe feeling ran high and when copies of these "Protocols" reached America it was Henry Ford in his personal organ, "The Dearborn Independent," who seemed to systematically fan the flame of suspicion and prejudice. Reduced to lowest terms, "the Protocols were offered as evidence of the existence of a world-wide conspiracy far more serious and extensive than anything else of the kind recorded in history. By comparison, the greatest conspiracy hitherto revealed seems like a kindergarten game. It is charged, and these documents are submitted as evidence in support of the charge that there exists, and has existed for centuries, a Jewish imperialistic program; that Jews in all lands have been and are united in a highly organized and subtly directed secret movement to bring about the overthrow of all non-Jewish governments, to substitute therefor a Jewish world government, to obliterate all national boundaries, and to destroy all religions other than Judaism. This, it is alleged, is the concrete form in which the Jews visualize their destiny as the Chosen People. In

order to attain this grandiose ideal, every means to weaken the non-Jewish elements and institutions in civilization is encouraged by the invisible Jewish government, the leaders of this vast conspiracy."(1)

Today the words of the "protocols" sound like the ravings of the insane, but in 1918 the London "Times" was so affected by the contents of the "official programme" that it felt that the "great world pollution" had already begun and asked for an open investigation of the documents which revealed the following facts:

In 1865, Maurice Joly a lawyer in France possessed of considerable literary ability, published some imaginary "Dialogues in Hell between Machiavelli and Montesquieu". This effusion was, in reality, a satire on Napoleonic practices and Monsieur Joly fashioned not a few malicious speeches which he caused to emanate from the mouth of an imaginary Jewish Elder. The book was confiscated but the investigation revealed that a copy had been sent to Russia and in 1905 a writer there, one Sergei Nilus by name, who had a deep and deadly hatred of the Jews, made excerpts from it, amplified them and then sent them over the continent as a document addressed to the Jews by some learned Elders of Zion. In January 1917, another edition of the book entitled "It is Near, at the Door" prepared by Nilus appeared in Russia and

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(1) Spargo, John, "The Jew and American Ideals," - p. 11-12.

from there found its way over the Continent and into England.

Complete Refutation By The London Times

Upon finding out the truth of this nefarious scheme the London "Times" on August 16, 1921 published a complete refutation of the whole affair. Naturally it was to be expected that Mr. Ford's organ would have followed suit but instead it continued for over six years to indoctrinate not only the minds of those carrying little mental baggage but also those with considerable cerebral impedimenta, with accounts of the ways and means whereby the Jews were attempting to corrupt the non-Jews through moving pictures, the theatre, books and magazines.

Says C. A. Windle (a Christian) in 1921: "Henry Ford, despite the glorious epoch in which he lives, is engaged in the inglorious business of manufacturing enmity in the vicinity of the Jews, for the deliberate purpose of perpetuating the age-long persecution of their race. The material used by Ford is not only raw, it is fraudulent and rotten."(1)

It has been stated that such ridiculously vicious statements might have been promulgated indefinitely had it not been for the sincere and sagacious determination of some Christians and Jews to end such malicious propaganda by deftly and widely planting the thought that possibly Ford cars would not be purchased by people who were not in sympathy with Mr. Ford's rather odd ravings and, as usual, when the pocket nerve is

(1) Windle, C. A., "The Tyranny of Intolerance," p. 19.

disturbed (even when it is a $500,000,000 nerve) it responds almost immediately.

Henry Ford's Letter

In June 1927, Henry Ford sent a letter to Louis Marshall, President of the American Jewish Committee part of which was as follows: "I frankly confess that I have been greatly shocked as a result of my study and examination of the files of 'The Dearborn Independent' and of the pamphlets entitled 'The International Jew'. I deem it to be my duty as an honorable man to make amends for the wrong done to the Jews as fellow-men and brothers, by asking their forgiveness for the harm that I have unintentionally committed, by retracting so far as it lies within my power the offensive charges laid at their door by these publications, and by giving them the unqualified assurance that henceforth they may look to me for friendship and good will." Continuing, Mr. Ford said: "It is needless to add that the pamphlets which have been distributed throughout the country and in foreign lands will be withdrawn from circulation, that in every way possible I will make it known that they have my unqualified disapproval and that henceforth 'The Dearborn Independent' will be conducted under such auspices that articles reflecting upon the Jews will never again appear in its columns." (1)

Now in the light of fifteen years' perspective, it would

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(1) Statement by Henry Ford to Louis Marshall, N.Y. The American Jewish Committee, 1927, pp.2-3

seem from a close study of this letter of refutation, that Mr. Ford was himself the dupe of the prejudice of certain men editorially connected with "The Dearborn Independent". As a captain of industry he relied on the wisdom and judgment of the Editors of his paper, little suspecting that intolerance was wrapped around their literary hearts and heads. While it is a pity that one who was an "extremely idealistic pacifist" permitted his paper to publish such anti-Semitic articles, the sincerity of his retraction must be assumed and respected.

Lloyd George And Anti-Semitism

David Lloyd George maintains that "of all the bigotries that ravage the human temper there is none so stupid as the anti-Semitic. It has no basis in reason; it is not rooted in faith; it aspires to no ideal; it is just one of those dank and unwholesome weeds that grow in the morass of racial hatreds. How utterly devoid of reason it is may be gathered from the fact that it is almost entirely confined to nations who worship the Jewish prophets, revere the national literature of the Hebrews as the only inspired message by the Deity to mankind, and whose only hope of salvation rests on the precepts and promises of the great teachers of Judah. Yet, in the sight of these fanatics the Jews of today can do nothing right. If they are rich they are birds of prey. If they are poor they are vermins. If they are in favor of a war it is because they want to exploit the blood feuds of the Gentiles for their own profit.

If they are anxious for peace they are instinctive cowards or traitors. If they give generously - and there are no more liberal givers than the Jews - they are doing it for some selfish purpose of their own." Lloyd George goes on to say, "If they do not give, then what can one expect of a Jew but avarice? If Labor is oppressed by great capital, the greed of the Jew is held responsible. If labor revolted against capital as it did in Russia - the Jew is blamed for that, also. Through the centuries, in every land, whatever he does or intends or fails to do, he has been pursued by the echo of the brutal cry of the rabble of Jerusalem, against the greatest of all Jews - 'Crucify him'! No good has ever come of nations that crucified Jews. It is a poor and pusillanimous sport, lacking all the true qualities of manliness, and those who indulge in it would be the first to run away were there any element of danger in it."(1)

How logically, completely, and admirably has Lloyd George protested against this prejudice of the Jews which seems to have begun some three thousand years ago and may persist down through the centuries unless people in general begin to think about their prejudices, admit that they have them, and then endeavor to eradicate them - at best, a difficult task, for some psychologists aver that people never get rid of their prejudices - theymerely rearrange them.

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(1) George, David L., "Where Are We Going?" p. 321.

Who Are The Jews?

Who are the Jews? Who are these people who are among the leaders in industry, finance, philanthropy, modern literature, jurisprudence, music, and the drama? "When the civilized world was pagan, the Jew was monotheistic; when it had become Christian, he was still seeking the Messiah. When the Catholic Church, by fire and sword and cajolery and invective sought to unite the whole of Europe, nay, even all of man, into a single faith under a Mother Church, the Jew adhered rigidly to his own dogma and resisted, in very large numbers, conversion, even at the risk of death. Even today, when religion, except in pagan Germany, no longer classifies men, when Jew and Protestant and Catholic, and Moslem sit together and eat together and labor in comparative harmony, the Jew is still distinguished as a Jew." (1)

It is, indeed, difficult to answer the questions: Are the Jews a religious group or a race? "At one time the term 'Jew' meant a nation in the conventional sense, that is, a people living in a definite territory, with a definite government. When the Jewish state was destroyed by the Romans at the beginning of the common era, the term 'Jew' was applied mainly to those who remained faithful to the tenets of Judaism, the religion of the Jews. In the communities throughout the world where the Jews dwelt after their exile, practically every Jew was a practising member of the Jewish faith, so that the rise

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(1) Sokolsky, George E., "We Jews," p. 3.

of the term 'Jew' to denote a religious denomination was quite accurate. Because of the strict command against intermarriage in the Torah and the stricter taboo on social intercourse with the Jew, practised by most Gentile communities, Jews naturally lived to themselves and in certain areas, such as the Ghetto of Eastern Europe, began to take on some distinctive features. These features combined with peculiar customs of dress have led many writers to consider the Jews as a special race, known as the Jewish or Semitic race. This is a misuse of the term 'race'. Franz Boas, the eminent anthropologist says: "There is no more a Semitic than there is an Aryan race, since both terms define linguistic groups, not human beings.' This will become evident to anyone who is acquainted with the Jews coming from different parts of the world. He will see that they definitely take on the facial characteristics and bodily structure of the people in whose midst they dwell."(1) For the purpose of this thesis, the term "Jew" will be used as Rachel Davis-Dubois and Emma Schweppe employ it.

It is generally conceded that "a people contribute to the world's progress either through its institutions and general tendencies or through its individualities." Many there are who consider that the Christian Church is the outstanding

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Dubois, Rachel Davis and Schweppe, Emma, "The Jews in American Life," p. 21, 22.

institution which gives definite evidence today of its Jewish origin in "its organization, its liturgy and much of its spirit" but people in general are agreed that the Bible (Old Testament) is the greatest product of the Hebraic spirit. Numerous Jewish writers assert that the Jewish people owe what they are to the Old Testament because they have shaped their lives by its law, followed the prophets as their ideals and allowed its wisdom to outline a pattern of life for them. But perhaps it was the Jews' maintainance of monotheism against idolatry that should cause the civilized world to pay tribute freely and sincerely to them.

Different Bases of Prejudice

To attempt to ascertain the bases of the prejudice against the Jews which exists today in many Christians in America is a task which has consumed hours of reading by the writer, as well as interviewing, arguing, and pondering. The bases when gained are most difficult to catalogue, evaluate, and understand for many of them are so fantastic and ridiculous or so exorbitant and passionate as to border on a kind of obsession or phobia rather than upon logic, science or reason. Prejudice against the Jews is a topic that cannot be ignored even in America for racial antagonism is a noxious plant which is bound to bear poisonous fruit and Anti-Semitism forms the very roots of this growth. Hatred and uncharitable judging must be cast aside if this problem of relationship is to be studied and an attempt made to solve it. "Any discussion of the way out involves a

vast problem. It would require the mind of a philsopher, psychologist, statistician, and prophet. Because, after all, prejudice is a phase of hatred."(1) Heywood Broun, in his inimitable and convincing style, contends that race or religious prejudice can be shifted from one group of people to another depending upon the influx of people. He feels that the Jewish prejudice might disappear quite simply if there was suddenly a large influx of Mohammedans into America. "It has been remarked by many people that Californians at one time carried on a terrific anti-Chinese campaign, only to drop the greater part of it as soon as there were Japanese upon whom the community venom could be placed. And the Klan was in some sections of the country anti-Catholic, in others anti-Jewish, and in others anti-Negro. It is hard to hate too many groups at the same time."(2) He also feels that education in its broadest sense (for certainly some colleges at present are doing but little in the way of dislodging prejudice) may ease prejudice but before education can have any far reaching effect "the vast and unexplored continents of the unconscious" must be searched for "the root and kernel" of group hatreds.

Learned Behavior

"It seems to be pretty well established that babies pack no prejudices when, trailing clouds of glory, they transfer

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(1) Broun, Heywood and Britt, George, "Christians Only," p.304.
(2) Ibid, p. 305.

from Heaven to here."(1) But children seem to gain their prejudices in much the same manner as they walk and talk - it is a learned behavior. "Prejudices which are nurtured in schooldays should, for the most part, bear the label 'made by Grown Ups'."(2) How often Christian children playing together are unaware of the Jewish identity of one of their playmates until the chance remark of a parent that "Morris is such a little gentleman and so generous you'd hardly know he was a Jew" sets the tiny Christian minds enquiring as to the Jews and unless the parents are endowed with almost superhuman wisdom and a sense of justice they seem to be unable to classify the Jews unless they explain that the Jews killed Christ. On the plastic impressionable mind of childhood, this true (but harshly concise) tag makes an indelible mark, tincturing the mind more deeply each time it is used until Morris becomes the victim of that contemptible and miserable instinct (so called) that prompts children to join hands against a minority group. Parents seem unable (and often unwilling) to cope with this evidence of prejudice, doubtless because their own prejudice against Morris's parents is so ingrained that they cannot psycho-analyze themselves sufficiently to ascertain its basis. When they are honest with themselves and use every means possible to get at the root of their obsession they begin by

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(1) Mahoney, John J., "Prejudice, Causes and Cures," Unfinished Manuscript, p. 9.
(2) Mahoney, John J., op. cit.

seriously searching their souls to find out whether or not it is a religious intolerance that pricks them. But rarely ever do they find that the Jewish religion in se serves to establish prejudice. While they fall back on the indisputable fact that the Jews crucified Christ they balance this bitter truth with the thought that the First Christian was Himself born a Jew of Jewish parents and His last words were "Father, forgive them for they know not what they do." If nearly two thousand years ago He could forgive the Jews, surely the Christians of today could follow in His footsteps and not offer religion as a reason for their bias.

But prejudice is such a deadly canker that honest people examining their antipathetic conscience are forced to admit that unless they bring to bear all their knowledge of Jewish history, they have a natural tendency to still dislike the Jews because of their religion. In spite of the fact that they admit the Jews maintained monotheism against idolatry and placed woman in her proper social and family position, nevertheless they are still such victims of unreasoned judgments that their decisions are unreasonable!

To their credit, some people are beginning to question whether they instinctively dislike Jews. Kirby Page maintains that "instinct, the postulated seat of convenient prejudices based on natural aversions and antipathies, has been questioned, granting at least the hope of improvement in human nature." In cogitating on the assumption that prejudice

is a natural instinct, they are forced to admit that so, too, is fellowship, and the riddle of natural aversions, and natural responses is still unsolved. Rather than instinct, prejudice is often the aftermath of some childhood experience. A person who, as a child, had among his schoolmates one rather undersized, not too clean, and somewhat untidy Jewish boy who exhibited some unpleasant personal characteristics, often grows into adulthood keeping in his mind this one unfortunate little Israelite as the prototype of all Jews. (This sort of prejudice is not felt for the Jews alone. How often the Chinese are judged by the laundry man who was late with the much needed dress shirt; the Swedes by the dumb ash man who would not go into the cellar to remove a barrel of ashes; and the Irish by the maid who broke a choice service plate and hid it on the shelf behind the fish platter!)

Shylock and the Youthful Mind

Even the literature lessons can tincture the youthful mind and prejudice becomes rampant because of Shakespeare's " Shylock". It is averred by many students of prejudice that Shakespeare's characterization of this Jew has done more to nurture and foster racial prejudice than the knowledge that Christ was crucified by the Jews. (And Shakespeare's knowledge was not first hand for the Jews were expelled from England, under penalty of death in 1290, and were not allowed to return until Cromwell's time!) Is it not a manifestation of a wholesome and sympathetically understanding attitude of tolerance

on the part of a School Committee which eliminates the story of "The Merchant of Venice" from its High School course of study? What a pity it is that "Ivanhoe" is not easier reading for High School students for Scott has given them such a delightful portrait of the Jewess, Rebecca. "It is said that Rebecca of 'Ivanhoe' is modeled upon a real Rebecca - none other than the famous Rebecca Gratz of Philadelphia. Washington Irving was a great friend of the Gratz family, as was Matilda Hoffman, the young woman to whom he was engaged. Matilda fell victim to a fatal disease and was nursed in the last months by her dear friend Rebecca. Irving was drawn closer to the Gratz family by this tragedy. A few years after, Irving went to Europe, visited Scott, and described Rebecca Gratz to the great novelist - told of her beauty, her devotion to Matilda, her beautiful loyalty to the religion of her people. A few years later 'Ivanhoe' was published. 'The Life of Walter Scott' and letters of Irving sustain the theory that Scott's heroine was drawn from Rebecca Gratz."(1)

Percentage Limitations In Universities

The prejudice which exists in the college club and in the college fraternity causes grave concern for it is to be expected that the intelligent and fairly trained mind of college students should be more tolerant than those who have never experienced the so-called higher education. The question

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(1) Dubois, Rachel Davis and Schweppe, Emma, "The Jews in American Life," p. 57.

naturally arises as to whether or not the college students' prejudice against the Jews is sometimes an outgrowth of the attitude of the faculty toward this problem. As a rule, colleges do not give the reason why Jewish students are not acceptable candidates for admission--they never mention the word quota (numerus clausus) but there are many and varied schemes used for preventing their membership in the college. Roughly speaking, the greatest discrimination would seem to be found in the colleges of New York, New Jersey, and New England while a more liberal policy holds in the West and in the South. There have been surveys made in an attempt to ascertain why so many colleges are not receptive to Jewish enrollment and Heywood Broun advances the following deduction: "They do not consider the Jewish applicant good raw material. It certainly has been true for years that the majority of Jewish students were the sons of self-sacrificing immigrant parents. Many of them sought to go through on a minimum of expenditure, most of them living at home and not mixing in dormitory life, often uncommonly eager and argumentative in class--fair targets for social snobbery immediately, before real points of demerit or merit became manifest." Continuing, Broun adds: "In the policy of Jewish restriction, the colleges unquestionably have the tacit support of the largest single group of the population. Such a policy is assumed by many without thought as to unfairness. However, it is nothing less than a silent cultural assent to the Klan crudity that 'this is a white man's country'.

If the issue were carried into the open many would dismiss it with 'I don't like Jews; I don't want to associate with them', assured that the 'good Jew' is an exception who may be granted relief individually. This attitude is perfectly satisfactory to any mind - except one which resents being stigmatized as 'prejudiced'."(1)

To be sure there is some balm in Gilead, for the large cosmopolitan University of Chicago exhibits little if any discrimination against the Jews, and Roman Catholic colleges such as Fordham, Notre Dame, and Georgetown seem to be entirely free from prejudice.

While President Lowell and Nicholas Murray Butler will always be remembered as the original leaders of the movement to restrict the enrollment of Jewish students, it might be well to outline briefly what happened at Harvard.

In June 1922, President Lowell, in an address at the graduating exercises, brought the matter of the large Jewish enrollment out into the open and recommended a full investigation by a committee of the faculty and the board of trustees. In April 1923, this committee made a report to the Board of Overseers for the University which read as follows:

"In the administration of rules for admission Harvard College maintains its traditional policy of freedom from

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(1) Broun, Heywood and Britt, George, "Christians Only," p. 85, 86.

discrimination on grounds of race or religion. Concerning proportional representation, your committee is unanimous in recommending that no departure be made from the policy that has so long approved itself - the policy of equal opportunity for all, regardless of race or religion. Any action liable to interpretation as an acceptance of the principle of racial discrimination would to many seem like a dangerous surrender of traditional ideals."(1)

The Board of Overseers was not willing to become a party in a "dangerous surrender of traditional ideals" and accepted the committee recommendation thereby postponing but not actually ending this burning matter.

President Eliot And His Successor

It is highly interesting to read in "The Changing Years" by Norman Hapgood about the discussion he had with President Eliot, of Harvard, regarding the selection of his successor:

> "He told me frankly why he did not favor the leading possibility, Mr. Lowell, and brought out his own choice, Mr. Jerome Green. I then presented the name of Mr. Louis D. Brandeis. Dr. Eliot was delighted. The question of social prejudice was far from giving him concern. Rather it added to his enthusiasm. On that part of the subject he said, 'I am a Unitarian. It would please me to be followed by a Jew. You know

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(1) Levinger, Lee J., "The Causes of Anti-Semitism in the United States," p. 13.

those seven men (the overseers) and what chance he will have, but I shall be pleased to put his name before them'."(1)

Christian Exclusiveness

What is the situation in the professions - medicine, law, teaching? It is freely admitted that the Jews have extraordinary ability to pass examinations (they have real power in application and perseverance; they have a definite purpose in their study) and partly because of this fact the medical colleges feel they would have a student body composed largely of Jews if they accepted all applicants on the basis of scholarship. Even the Schools of Medicine connected with Catholic Universities share the opinion of the Protestant and the undenominational Schools of Medicine and frankly refuse to accept Jewish applicants after their quota has been reached. It must be admitted that some Catholic institutions, because they are dependent upon Catholic support, feel it would be unfair to accept a large proportion of Jewish students but this argument is rather specious for no such sense of unfairness seems to concern them when it is the Liberal Arts branch of the University in which the Israelites wish to enroll. Jewish students know definitely the policy of many of the medical schools and because their desire to become physicians is so intense they often apply to foreign schools for admission. A student in St. Andrews at Dundee in 1928 wrote back: "'There

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(1) Hapgood, Norman, "The Changing Years," p. 49.

are seventeen Americans in the second year here. All are Jewish with the exception of one who is a Negro.' The expense, the difference in methods and associations, the uncertainty of getting hospital appointments later at home - all these factors and perhaps others make it a disadvantage to study medicine abroad. But what can the Jewish student do after he has been prepared and been refused at home? He can try to get in - even as far away as Manila or Siam - or he can turn towards dentistry or pharmacy."(1)

There are some leading Jewish physicians who deny that there is any religious or social intolerance in the medical schools; they maintain that about seventeen percent of all the medical students in the United States are Jews - a fact which is true as will be noted in the appended table:

	Total Enrollment	Jews
Baylor University College of Medicine	345	14
Boston University School of Medicine	413	200
University of Chicago, Rush Medical College	305	75
University of Cincinnati College of Medicine	245	46
Creighton School of Medicine	240	18
University of Georgia Medical Department	139	14

(1) Broun, Heywood and Britt, George, "Christians Only," p. 153, 154.

	Total Enrollment	Jews
George Washington University Medical School	290	79
Hahneman Medical College, Philadelphia	455	49
Harvard University Medical School	510	46
University of Illinois College of Medicine	575	198
Indiana University	420	24
Jefferson Medical College, Philadelphia	592	116
University of Louisville, Medical Department	350	52
University of Kansas School of Medicine	233	16
Marquette University Medical School	345	44
University of Maryland School of Medicine	413	200
University of Michigan Medical School	636	88
Ohio State, College of Medicine	324	48
University of Oklahoma Medical School	200	4
University of Pennsylvania Medical School	469	70
University of Pittsburg Medical School	260	30
University of Southern California College of Medicine (first and second year classes only)	92	16
University of Syracuse Medical School	182	40
Temple University, Philadelphia	290	95
University of Tennessee College of Medicine	405	23

	Total Enrollment	Jews
University of Texas Medical School	310	10
Tufts College Medical School	486	189
Western Reserve Medical School	241	41
University of Virginia Medical School	245	16
Yale University School of Medicine	215	42
	10,225	1,903 (1)

These data were obtained in 1930 by Dr. A. J. Rongy, a noted gynecologist (Jewish), of New York City and one of the Jewish physicians who believes that the medical colleges are not unfair to the Jews. The figures indicate that out of thirty leading medical colleges outside of New York City, 18 6/10 per cent of the students were Jewish. But - these figures do not prove there is no discrimination against Jewish medical students for the figures fail in any way to take cognizance of the numbers refused not on the basis of scholarship, it is feared, but because they are not Christians!

It must be admitted that a state university has a difficult problem on its hands as evidenced by this report from the University of Alabama School of Medicine:

> "If we should accept all the Jewish applicants from the Northeast who offer three or four years preparation and whose references as to character, etc., seem satisfactory, we should fill up our freshman class twice

(1) Broun, Heywood and Britt, George, "Christians Only" p. 148-50

over and exclude all our native sons. Obviously this would be unjust to the people who support the State University."(1)

But when a lad has a cacoethes for becoming a physician and is not allowed to gratify this yearning merely because he is not of the same religious persuasion as the committee on admissions in a college of his own state, it is but one more evidence of an anti-Semitic complex.

A Jewish Medical College?

It has been suggested that this question of discrimination might be met by having a Jewish medical college. Some Jews lift their hands in horror at this suggestion maintaining that they do not wish a medical Ghetto (a residential Ghetto being about enough in the line of religious restrictions) while others prophesy that such a College will be born within the next few years, founded no doubt, by some of the many forward looking, philanthropic, wealthy Jews.

Dislike Of Unmannerly People.

What is the real basis of this fixation against Jewish medical students? This is not an easy matter to sift to its foundation - indeed it is a most difficult one. The medical colleges, in some cases, endeavor to use delicacy and finesse in dealing with the question, but reduced to lowest terms it

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(1) Broun, Heywood and Britt, George, "Christians Only," p. 151, 152.

would seem as though they have a fear of being over run by the uncouth and unmannerly, personally unpleasant, rather loud, aggressive and pushing group of Jews which exists today in any city where there is a considerable number of them. To be sure, balanced against this assemblage, can be found the mild, well mannered, agreeable, refined and cultured Jewish group which is persona grata with many Christians, but as yet these Jews are not in the majority and so all Jews are penalized for the shortages of some--a sorry state of affairs and one that will take many years to remedy. It must not be forgotten that originally the Jews came from Europe to escape from persecution and degradation and it should not be expected that all of them can become free from an inferiority complex and its manifestations at once--the Jew found himself making "a choice between the feebleness of self-obliteration and the strength of self-insistence." Some Jews are self-conscious always of the unfriendliness and hostility which often surrounds them; they feel and evince a kind of aggressiveness towards their neighbors which is but a proof of their misery, but, at the same time, helps to make the prejudice against them more acute.

Christian Pride of Possession in the Medical Field.

"The medical profession," writes Heywood Broun, "is a fraternity, bound by oath, with certain privileges and obligations. And so the fraternity, venerating its past, selects and ordains what successors it wishes, the neophytes

entering by act of grace and not of right. Doctors enjoy warming themselves by this distinction, but it is not of great practical influence in keeping out Jews." (1)

Dr. Frank Gavin (a priest of the Episcopal Church) avers that "people come to dislike that which violates the priviledged position they wish for themselves, their ideas or their experiences. They cherish their pride, their ideas, and their experience with a jealous and almost suspicious solicitude which resents the slightest aspersion on their intrinsic superiority." (2) Could it be that many Christian doctors, for so many centuries, the leaders in the field of medicine resent the idea that their chosen vocation may not always remain full and be in their hands but might eventually fall to a greater extent into those of the Semitic race?

It is a matter of record that no religious prejudice is felt at the great Mayo Clinic or at the Mayo Foundation, a part of the Graduate School of the University of Minnesota. There is a Jew on the faculty of the Foundation, on the staff of the clinic, and in keeping with these facts is the report that out of two hundred and thirty-seven Fellows studying under the Foundation, six are Jewish, and they were chosen because they "were among the best applicants available."

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(1) Broun, Heywood and Britt, George, "Christians Only," p. 132, 133
(2) Landman, Isaac, "Christian and Jew," p. 186,187.

Christian Unwillingness to Share With the Hebrews In the Legal Field.

The Jewish law students have a different experience from their medical school brothers. They find no difficulty in becoming enrolled in the most famous law schools of the country. Even Universities that made it difficult for Jewish students to enter their medical schools have no feeling against enrolling as many Israelites as seem fitted for membership. But the awakening comes when a Jew attempts to be placed in a Gentile firm. To be quite frank and candid, the old Gentile firms which for generations have concerned themselves with banks, corporations, and estates are sufficient unto themselves, replenishing their ranks (depleted by death only, as a rule) from the younger generation of their members' families and rarely, if ever, accepting a Jew.

To be sure there are a few outstanding Jewish firms that belong to this "privileged and aristocratic guild", but they fill any vacancies in a similar manner to the old Gentile firms, so that the average Jewish graduate student finds himself with entrée to second or third rate law offices only.

However, if a Jewish student has secured unusually high grades in the law school and is possessed with determination and ambition (and they generally are) the gates of success while not ajar are certainly not locked as witnessed by the notable recognition given to such men as: Louis Brandeis,

Felix Frankfurter and Benjamin N. Cardozo.

The Teaching Situation

Does prejudice play a part in the teaching profession? In the public school systems of large cities which draw their instructors from a rated list (based on scholarship and teaching ability) no religious or racial prejudice interferes with the appointment of teachers and this procedure is a plume in the cap of educational democracy, but small country schools and private schools, including the colleges, have no such record. To be sure, in small rural communities the Jew, like the Roman Catholic, is not as acceptable as a member of the Protestant persuasion because he cannot become a leader in any Protestant church movements and take an active part in the social life which so often centers around the church. This situation also exists in small denominational colleges and cannot be offered as an evidence of prejudice. The chances for appointment in the larger colleges are not frequent and although it is not impossible to be appointed an assistant instructor the opportunities for advancing to professorships are few and far between. As Heywood Broun, after careful examination of the facts, expresses it: "The lower grade faculty positions in most of the big colleges are fairly open to Jews. The rub comes as they aspire toward advancement. A representation which begins promisingly on the ground floor seems to fade almost entirely before mounting to the peak of

a professorship."(1)

The Business World

The social prejudice against the Jews exists to a marked degree in the business world. Writers like Bruno Lasker and Heywood Broun who have made an intensive study of the situation have no hesitancy in stating that the discrimination against the Jews in New York is appalling and furthermore it is not decreasing as the years move on. It would seem as though employers offering positions (and the newspapers which carry their advertisements) have no compunction whatever in stating: "American Christians Only"; "Christians Only Need Apply"; "Gentile Preferred".

"As to types of work, as a general classification, and begging allowance for many exceptions, it may be said that Jews in New York have more difficulty in obtaining secretarial and stenographic work, dictaphone operation, positions with public utilities, railroads, banks, insurance companies, lawyers' offices, brokerage houses, the New York Stock Exchange, hotels, department store salesmanship, book publishing, except in the case of Jewish firms, aviation, and as a whole, in the home offices of large corporations of the first rank.

On the other hand, lines of work comparatively easier for Jews to enter are: garments and fur trades, the textile lines, markets, provisions, commission merchants, certified public

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(1) Broun, Heywood and Britt, George, "Christians Only," p. 182, 183.

accounting, manufacturing, moving pictures and theatres, retail stores dealing in drugs, tobacco, radio, jewelry and the like, specialty shops and restaurants (although not Childs and Schraffts)."(1)

An endeavor to ascertain the reason for this bitter prejudice that exists would seem to reveal the explanations that Jews are crude and loud, "restless, overly ambitious" and are absent on Jewish holidays. The holiday absence is perhaps a legitimate reason for not employing many Jews in one establishment but, strictly speaking, Christian employers are not overconcerned with this phase of the question. That the Jew is ambitious cannot be denied and this ambition makes of him an energetic tireless worker who is not always pleasing to his Christian co-worker and employer.

In justice to the Christians it must be admitted that there is a tendency in some Jewish firms to employ only a quota of Jewish help lest they earn the reputation of being a "Jew store" which, sad to relate, is a term of disparagement doubtless harking back to the popular opinion that to trade at a store managed by Jews was to become a victim of crafty and shifty selling methods. (From the first edition in 1852 of Roget's "Thesaurus" down to a recent edition, "Jew" was given as a synonym for: cunning, usurer, extortioner, heretic, lickpenny, harpy, schemer, crafty, and shifty - but in the 1932

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(1) Broun, Heywood and Britt, George, "Christians Only," p. 244, 245.

edition, this note appears; "In the original edition Roget included the word Jew in several groups of synonyms. In this printing all uncomplimentary racial allusions have been omitted." Surely this omission bespeaks a growing tolerance!

The Social World

In the professional and business world, then, the Jews are victims of discrimination. What about the social world? Are they received in hotels, in apartment houses, in clubs? All too well known are the lines "Strictly Christian Clientele" and "Hebrew Patronage not Solicited" which are to be found on the folders of resort hotels from Maine to Florida. No such restriction seems to hold in the case of commercial hotels throughout the country--there is little if any discrimination against Jews in such quarters. Many apartment houses, like the resort hotels, are quite definite in their exclusion of Jewish tenants. Their owners state that the so called better class of Christian tenants have a prejudice against permitting Hebrews to share the same apartment block with them.

One of the most realistic elaborations of the prejudice encountered by cultured, personable, well-bred and well-to-do Jews who wish to join the country club of the suburb in which they live and which is patronized by Christians of their acquaintance is to be found in the Atlantic Monthly of October 1924. In an article entitled "The Jew and the Club" by X are the following words: "What other feeling is a man to have than bitterness when he feels conscious that in descent, education,

manners and ideals he is the equal of those about him and that, nevertheless, he and the members of his family are excluded not only from clubs, but even from hotels, and from many of the ordinary pursuits open to those among whom he lives."

Ku Klux Klan

Prejudice in a most vicious form is active in the Ku Klux Klan which might be dubbed a permanent group of protest. To be sure it is not solely Anti-Semitic in its bias and intolerance for it is also anti-alien, anti-negro and anti-Catholic, "specializing in different phases of race hatred in different sections of the country."

The agitation of the Ku Kluxers against the Jews became quite evident a short time after the end of the World War. The Protocols of Zion did their share in stirring the Klan to a high pitch of intolerance and they set forth all the charges against the Jews that the "Dearborn Independent" had gleaned from the Protocols, namely: a world-wide Jewish financial conspiracy; the promotion of a racial conflict between the whites and Negroes festered by the Jews; the plotting of a race war that would overthrow the government; and the additional imagining of a "Catholic-Jewish alliance, said to have been very successful in New York City, formed to secure control of the public schools."(1)

The fires of hatred burned at white heat until the days of prosperity in Coolidge's administration; at that time, when

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(1) Clinchy, Everett H., "All in the Name of God," p. 106.

practically every one had employment and large incomes were not unusual, the economic motive for hating the Israelites was not present. From 1931 up to the present day the Ku Kluxers have shown but little sign of weakening and, in fact, have been joined in their dislike of the Jews by such an organization as the Silver Legion whose programme stated their purpose was to: "destroy the present economic system of the United States and to overcome the contamination of Jewry."

It is indeed debatable whether America's protest at Senator Black's appointment to the Supreme Court can be construed as an evidence of stern disapproval of the Ku Klux Klan or the sign manual of criticism of a Democratic President. That it points to the former and not to the latter is ardently to be hoped for.

The bases and evidences of Gentile prejudice against the Jews have been briefly outlined in this opening chapter. Reduced to lowest terms (and how truly low they are!) they would seem to arrange themselves in this fashion:

Biased books and magazines used as propaganda.

Obsession against "the eternal minority."

Learned behavior "made by Grown-ups."

Hatred for the descendants of the crucifiers of Christ.

Indifference to the contributions of the Hebrews to the spiritual and moral Christian life.

Superiority complex of the Christians

Percentage limitations in universities.

Social discrimination.

Christian pride of possession and unwillingness to share with the Hebrews in the medical world and in the legal field.

Christian egotism and exclusiveness.

Dislike of human raw material (not Christian born).

Distaste for unmannerly people (if of Hebrew birth).

Doctrine of superior and inferior races.

Ku Klux Klan.

Silver Shirts.

Before attempting a consideration of the aforementioned bases of prejudice with the hope of offering some counter-propaganda designed to off set (in so far as it is possible) the influence of Anti-Semitism, it will be vital for the understanding of the problem to become conversant with a knowledge of the history of the Jews in America which is presented in the following six chapters.

CHAPTER II

JEWS NOT JEWELS FINANCED COLUMBUS

Text Book Myth Questioned

Are there many text books in American history today that do not dwell upon the fact that Queen Isabella sold her jewels to finance Columbus' voyage of discovery to the west? But, like so many of the good old myths that books and many teachers have been ladling out to pupils for some three hundred years, this particular one has been pricked so that now some research minded teachers (and no doubt future text books will soon follow suit) are re-laying the startling fact that "not jewels but Jews were the real financial basis of the first expedition of Columbus!"(1) And that's enough to cause one to ponder a bit on that date that everybody (low I.Q's as well as high) seems to remember - 1492. Why did Jews in a Catholic country finance a Catholic expedition with a Catholic pilot at the helm? Or was he a Catholic?

The Spanish Inquisition And The Marranos

Let us glance at Spain in those years just preceding the sailing of the Santa Maria. Horrible, ghastly, soul searing years they were with religious intolerance running high and human nature much as it is today - only more so; for the Spanish Inquisition was no second rate project in religious

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(1) Adams, Herbert B. Johns Hopkins University Studies, X, p. 473.

activities, it was about as bloody a carnival as either the Catholics or the Protestants have ever staged in their desire to make every one an actor in their drama entitled "Follow the Master" with the sub-title "In Our Way". And there wasn't much of a choice of seats for a Jew at these carnivals and dramas. In fact there were no seats - he had his choice of becoming an actor and carrying a cross or - the stage managers burned him at the stake - briefly "it was the fire or the cross" and if it were the fire, the stage managers were quite the gainers for a Jew was obliged to turn over all his wealth to the Church before the fire was kindled! Some there were who decided to carry the cross but the Catholics of 1481 were rather wary of these newly converted actors - they dubbed them Marranos and they sensed they were pretty lukewarm and didn't seem to carry the cross with just the accepted gait and manner, so they checked up on the converts whenever and wherever opportunity offered itself to see whether they were, in truth, secret Jews, still cherishing their own Jewish religion, celebrating their festivals, and practicing their old customs.

Because intolerance always seems to employ a checking system that is practically one hundred per cent as to conscientious and painstaking (the accent is on "pain") results, the agents frequently found the Marranos attending synagogues (subterranean to be sure) keeping their holy objects in secret places, observing the holy days (pretty quietly, naturally) and, in fact, carrying on "the dark practices of the New

Christians." Well, naturally, from the Catholic point of view this wasn't a pleasing revelation - it didn't cause the Church or the Court to view the so-called converts with satisfaction or with a feeling of their permanency in the religious scheme, and, truth to tell the honest, God fearing orthodox Jews weren't particularly proud of the Marranos either - in fact, Lee Levinger feels that they were "the weaker and less loyal part of the Spanish Jews."(1)

The Expulsion Of The Jews

Burning at the stake and baptism were not as effective as they might be and around March 1492, Ferdinand and Isabella gave the Jews who would not become Catholics four or five months in which they might dispose of their possessions and seek a new home beyond the borders of Spain. "In vain did they petition, plead, remonstrate. In vain did their spokesman, Isaac Abarbanel, offer his entire fortune (600,000 ducats) for a revocation of the edict. Their Christian Majesties, Ferdinand and Isabella stood firm. The non-believer must go.

The last days in Spain were spent with their dead. The last three days in fasting and mourning. Their legacy to their fatherland was the bequeathal of Jewish cemeteries to the cities of Spain - so that graves should not be desecrated and despoiled. The expulsion transformed the Jews from a people into scattered refugees, nerves shattered, souls

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(1) Levinger, Lee J. "A History of the Jews in the United States," p. 25.

lacerated. Uprooted from their soil, wandering east, west-spurned, despised, hated, homeless."(1)

The final expulsion took place on the second day of August 1492. "Columbus sailed on his momentous voyage on the day after - the third of August. The boats which were carrying away throngs of the expatriated and despairing Jews from the country which they loved so well and in which their ancestors dwelt for more than eight centuries sighted that little fleet of three sailing craft which was destined to open up a new world for the oppressed of many races, where at a later age millions of Jews were to find a free home under the protection of laws which were unthought of in those times."(2)

Was Columbus A Marrano?

And what of Columbus - was he a Marrano as some writers have wished to prove or was he a Roman Catholic? Rather a man of mystery was Christopher Columbus, well worth studying for a few pages.

History text books used to be quite definite in stating that Columbus was born in Genoa, Italy, but lately scholars and true students of history are finding it difficult to be certain just when Columbus first saw the light of day due to the fact all agree (Jews and Catholics alike) that he was neither specific nor transparent when he took his quill in

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(1) Lebeson, Anita L., "Jewish Pioneers in America," p. 15.

(2) Wiernik, Peter, "History of the Jews in America," p. 13.

hand - in fact he was pretty indefinite and opaque and there are those who dub him a "skillful dodger of facts and a planter of ambiguities." Be that as it may, André, one of his biographers, says: "It is indeed strange that in regard to a man as famous as he, whose life was written by his son and a friend, and based upon documents and notes left by Columbus himself these questions should need to be asked: Where was he born? On what date? Who were his parents? And to every answer proffered objections can be raised."(1)

Biographers kindly disposed towards Columbus attempting to unravel the mystery that surrounds his birthplace seem to feel that he was born in Genoa, Italy, went to sea as a lad learning how to make maps and how to navigate a ship. Later he became convinced (as every school boy knows) that the earth was round and that by sailing west he would eventually reach the east. For years, he endeavored to find a patron who would "back" his project (there were Guggenheims even in those days, as will be noted later). Finally he turned to Spain and the royal sovereigns listened.

On the other hand, there are writers who argue that Columbus was born in Spain the son of converted Jews. They seek to establish the fact that Columbus' real name was Cristobal Colon and that he was born in Pontevedra. According to Otero Sanchez, Cristobal Colon was born in Pontevedra in 1437. His mother,

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(1) André, Marius, "Columbus," p. 35-36.

Suzanna Fonterosa, was Jewish, as were her father Jacob, and her grandfather Abraham. There were many Jewish Colons in Spain.

"Recent examinations of Pontevedran records disclose among its Marrano families the names of Domingo Colon and Suzanna Fonterosa, husband and wife. Among their children were Bartolome, Diego, and Cristobal. The father was a map seller well known to the local sailors. His sons were inducted into the business and both made and sold maps. In one of his letters to the King of Spain Columbus wrote that his ancestors were always interested in maps and navigation. It is pointed out that the names Columbus gave to newly discovered places in America were similar to land marks in and about Pontevedra. If he were a Genoese, contends the Pontevedran group, why did he not fall back on his birthplace for geographic inspiration?" (1)

The foremost critic of the group who advocates that Columbus was both a Spaniard and a Jew was Henry Vignaud. "All those who seek to establish Columbus' Jewish and Spanish origin," he claims, "have in the course of their ardor included on every page counterfeit assertion, false quotations, illogical deductions and queer conjectures." Vignaud admits that "during the fifteenth century there was a Colon family and a Fonterosa family established at Pontevedra." He assumes that

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(1) Lebeson, Anita, "Jewish Pioneers in America," p. 11.

both families were probably Jewish. But he finds nothing extraordinary in this. "The Colons swarmed throughout the Latin countries nor were Jewish Colons wanting in Spain. Three were burned in Taragona in 1489, that is in Columbus' own day, and it was possible for him to have witnessed their suffering. The Colons of Pontevedra were probably Israelites; but in order to see in them the Colons of Genoa it is necessary to distort well-known facts and falsify the evidence of contemporaries." Vignaud is willing to admit that Columbus became "so thoroughly Spanish as to lose the use of his mother tongue," but, he "cannot find ground for the Hebraic origin of the discoverer."

Hear now a few words from Rabbi Lee Levinger who seems, after much study, to present the matter of Columbus' nationality and religion as it really was: "A few students believe that Columbus was of Jewish blood, though he has always been known as a Catholic. They say that no Spanish Jew could ever have expected aid from the king and queen of Spain, so he claimed to be a Christian from Italy. The Italian form of his name was Colombo, a very common name in northern Italy, but its Spanish form was Colon, and there was a family by that name of Jewish blood. We know neither the exact place nor date of his birth, which some people think shows he had something to hide. A number of Jews were his firm friends and were believers in his great lifehope, but that is no proof at all that he himself was a Jew.

Nor is there proof in other details which bolster up the

theory: that Columbus wrote either in Spanish or Latin, not Italian; that he gave Spanish, not Italian names to the places he discovered; that his mother's name was Fontenarosoa, and that a Jewish family of that name, some of whose members were brought before the Inquisition, lived in Galicia, in northern Spain. The interesting thing is, however, that not Jews but Spaniards are trying to prove this theory in order to claim the great discoverer was of Spanish birth. A royal commission was appointed to study the subject and its judgment was that 'there is no proof that Don Christopher Columbus was born in Galicia.' Since that time a Madrid newspaper offered a large prize to anybody who could prove, from documents, the Spanish birth and origin of Columbus.

In fact, it has not been proved that Columbus was a Spanish Jew. He, himself, claimed to be an Italian Catholic and certainly very definite proof would be needed to contradict this statement. We should be very proud to claim this great explorer and intrepid spirit as a Jew, if the facts warranted it, but it is not possible to do so without real proof, especially against his own statement. At present the claim seems to be without foundation."(1)

Columbus, An Italian Catholic With Jewish Friends

After balancing historians' and biographers' statements, it would appear that Columbus was an Italian Catholic and not

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(1) Levinger, Lee, "A History of the Jews in the United States," p. 27-29.

a Marrano. The fact that he was definitely aided by staunch Marrano friends as will be revealed in the next few pages cannot be offered as even the slightest proof that he was himself of Jewish blood. It is perhaps natural that some Spanish writers have been eager to claim Columbus as their countryman, but, when a royal commission reported, after extended study that "there is no proof that Don Christopher Columbus was born in Galicia" (1) it seems entirely futile for any other student of history to attempt to prove that Columbus was a Spaniard.

While doubtless, from time to time there will be writers who will take advantage of the fact that Columbus himself was most indefinite in his writings on his nativity and on his religion and much as they desire to prove his Spanish blood and his Hebraic fervour, they will be obliged to suppress their desire when they come in contact with the clear, cold light of the study of such authoritative sources as a Spanish royal commission and admit that Columbus in all probability, was an Italian by birth and a Roman Catholic.

But no controversy has ever arisen over the statement that Columbus had friends who were Marranos and who were of tremendous value to him. Indeed he needed their support for Ferdinand and Isabella were none too eager to aid him as the cost of outfitting his expedition was no trivial matter and Columbus was no shrinking individual nor did he possess any

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(1) Levinger, Lee J., "A History of the Jews in the United States," p. 29.

inferiority complex (or whatever they dubbed a hang-dog airism in the fifteenth century) for besides wishing his expedition to be financed by the royal pair, he demanded the title of Admiral and a share in all the profits of any new lands to be discovered. Isabella thought she might pledge the crown jewels (they had been previously pledged to finance the war against the Moors) but Ferdinand was decidedly lukewarm, not to say cold. (It might be well to call to mind at this time that much of Ferdinand's wealth was in the form of precious metals, gold and silver utensils, jewels, gems and other objects of value that had been taken from the Jews who were expelled from Spain.) And so, after waiting around for the better part of seven years, Columbus naturally was pretty well discouraged and left to try his luck at the French court, when a messenger overtook him telling him evidently that there had been some kind of royal mental somersault, to express it mildly. History text books, rather indirectly to be sure, but pretty deftly have always indicated that Isabella suddenly grew big hearted and resummoned Columbus, but, true students of history today state that three Marranos - Gabriel Sanchez, Juan Cabrero, and Luis Santangel were the pleaders who won Isabella and Ferdinand over to Columbus' schemes, not by passionate pleading alone but by advancing the necessary money for the expedition. As Kayserling phrases it - "Luis de Santangel (against whose relatives the Inquisition waged a war of extermination) was the farmer of the royal taxes and head of

an important commercial house in Valencia and, owing to his being a confidant of King Ferdinand, he became chancellor of Aragon. Together with a relative, the royal treasurer, Gabriel Sanchez and his friend the chamberlain, Juan Cabrero who was likewise of Jewish stock, Santangel entered very energetically into the far reaching plans of Columbus. He loaned without interest to the royal treasury for the venture 67,000 ducats (about $20,000 or £4,000: perhaps equal to $160,000 at the present day)."(1)

Marranos Accompany Columbus On His First Voyage

Financed by Jews (money loaned without interest, mind you!) and under the patronage of Catholic sovereigns, Columbus set forth on his voyage. But Jews also accompanied him - that is if Marranos can be called Jews. Only Jewish converts to Christianity were permitted to go on the expedition but generally speaking all writers refer to the Marranos as Jews in spite of the fact that strictly speaking, they were Christians! "Of the hundred and twenty men on the first voyage of Columbus, five and perhaps six were Jews by birth, although, of course, only converts to Christianity were taken on the expedition. Among them were Roderigo Sanchez, of Segovia, a relative of Gabriel Sanchez, who was sent as an inspector at the special request of the queen: Marco, the surgeon; Mastre Bernal, the physician of the party; and Luis de Torres, the interpreter of

(1) Kayserling, M., "The Discovery of America," In the Jewish Encyclopedia, V. 1, p. 511-512.

the fleet. As Columbus had expected to reach Asia, he was eager to have a capable interpreter along, so he took Torres who understood Hebrew, Chaldaic, and some Arabic and could thus converse with some of the people of Asia. When land was sighted, the interpreter, Luis de Torres, was naturally the first man to go ashore."(1)

And here ends "persecution's preface to a new world." 'Twould seem as though Jews had helped discover America from the very beginning and today, when Spain has lost her American possessions (and her royal sovereigns) is it not a kind of poetic justice to note that America is still harboring the Jews - a people whom Spain persecuted and drove forth?

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(1) Levinger, Lee J., "A History of the Jews in the United States," p. 35.

CHAPTER III

THE JEWS IN EARLY AMERICA

The Struggle in South America

Where were the first Jewish colonists in America to be found? To answer this question a thought must be given to South America. About the middle of the Seventeenth Century, through the years 1645-1654, there took place a struggle between the Portuguese and the Dutch for the possession of Brazil. In Recife (Pernambuco) were many Marranos who cast in their lot with the Dutch and fought side by side with them against the Portuguese. The Dutch government did not offer much real support and the West India Company offered less with the result that on January 23, 1654 Pernambuco, "together with some neighboring cities and other Hollandish possessions, was ceded to the Portuguese conquerors, with the condition that a general amnesty should be granted. The Jews, as loyal supporters of the Dutch were promised every consideration; nevertheless the new Portuguese governor ordered them to quit Brazil at once. Some went to Surinam, Cayenne, and Curacao, and it is generally assumed that the first Jewish settlers who in that year arrived in New Amsterdam (the future New York) came directly - or at least indirectly - from Pernambuco. The community of Recife formed, thus, by its dissolution, the nucleus of several of the oldest and most important Jewish communities in the

New World."(1)

The Jews Arrive In New Amsterdam

There were twenty-three children of Israel (men, women and children) who entered the harbor of New Amsterdam in September 1654 on the bark St. Charles. Poor were they, (naturally having lost practically everything in their war with the Portuguese) and Levinger states that, "the first we hear of them is that they were unable to pay the full amount of their passage money, that their little household goods were sold at auction to pay part of it, and that two of the men were imprisoned as surety for the rest."(2)

Poverty is one thing, but an irascible, truculent, bigoted governor is quite another, and Peter Stuyvesant was all this. He stamped about considerably (with his silver banded wooden leg) and cursed more graphically and completely than usual for he did not wish the Jews to enter his town. He communicated with Amsterdam (a long process) complaining to his directors, the heads of the Dutch West India Company. Of course, the Jews in New Amsterdam were not idle - they wrote to their brethren who were some of the principal shareholders in the Company. The Company's reply was a prickly morsel for Peter Stuyvesant to roll under his tongue and eventually swallow: they stated that their sympathies were with him but,

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(1) Wiernik, Peter, "History of the Jews in America," p.39,40.

(2) Levinger, Lee J., "A History of the Jews in the United States," p. 59,60.

"it was expedient for economic reasons to grant the request of their Jewish stockholders."(1) Thus the prejudiced governor had to bow to the will of his superiors, and the Jews remained in New Amsterdam.

Asser Levy And The Burgher Guard

At this time, the city was open to assaults from unfriendly Indians, and all male inhabitants, capable of bearing arms, were enrolled in the Burgher Guard. Different members of this guard kept watch day and night for attacks from hostile Indians. A few months after the arrival of the Jews a grave question arose: should they be allowed (the adult males) to serve in the Burgher Guard? The matter was submitted to the governor and his Council for a decision. In August, 1655, this body declared that the Jews should be exempt from that military service and for such exemption each male person between the ages of sixteen and sixty should pay a monthly contribution of sixty-five stivers.

Among those twenty-three Jews in New Amsterdam was one Asser Levy who petitioned to be allowed to stand guard like other burghers or to be relieved of the tax (the idea of taxation without representation evidently rankled then as well as in 1775). The governor and the Council refused the petition even when Levy exhibited his certificate to show that he had been a burgher in Amsterdam and also a citizen. But, here

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(1) Lebeson, Anita L., "Jewish Pioneers in America," p. 49.

again, the Dutch West India Company was called upon to take a hand, and the Jews were admitted to the Burgher Guard and citizenship granted to them. This was the first evidence of prejudice towards the Jews in the New World.

The Jews in Newport

The second Jewish settlement was in Newport, Rhode Island, when, in 1658, fifteen Jewish families arrived from Holland. Lebeson states that, "it is interesting to make an occupational survey of that pioneer group. There were among them two soap boilers; two workers in brass; four merchants and traders; one money broker. The others are not classified. They were, as a group, in good circumstances. Most of them were merchants of experience and education."(1) Newport offered many advantages to the Jews (and indeed to the Christians). Its harbor was safe; its climate, excellent; and it was supposed to offer complete religious toleration. This first little band carried on a modest trade with New Amsterdam and the West Indies. In the eighteenth century, Newport became a more important port than New York, third only to Boston and Philadelphia. During the fifty years preceding the American Revolution, the Newport Jews were among the leading merchants of their day. One of these was Jacob Rivera who introduced the sperm oil industry into America as early as 1705 so that "Newport soon had seventeen manufacturies of oil and candles, enjoying a monopoly of

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(1) Lebeson, Anita L., "Jewish Pioneers in America," p. 70.

the trade in America."(1) The Lopez brothers (or rather half brothers) were leading merchants - Moses manufactured potash by a secret process and Aaron took an active interest in whale fisheries. Jewish merchants, like their Christian confrères, were also engaged in the "triangle trade", and the Lopez brothers imported molasses which they converted into rum and shipped to Africa from whence came ships bringing slaves to the West Indies. "It was the infamous colonial triple play 'molasses - rum - slaves.' "(2)

In March 1762, Aaron Lopez applied for naturalization (the Navigation Act made it unlawful for aliens to trade in the English colonies) and was refused by the court of Newport. He had carried on considerable trade with Boston and so naturally turned to Massachusetts when Rhode Island refused him. He removed to Swansea, Massachusetts in September and in October petitioned the Superior Court of Judicature of Taunton to be made a citizen of Massachusetts. In the same month he was allowed to take the oath of naturalization and when he intimated that he was of the Jewish faith, the words "upon the true faith of a Christian" were stricken from the oath. Thus, Aaron Lopez became the first Jewish citizen in the state of Massachusetts. Just treatment at the hands of Massachusetts, to be sure, but what of Rhode Island, that haven of tolerance and

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(1) Huhner, Leon, "The Jews in Newport," p. 5.

(2) Lebeson, Anita L., "Jewish Pioneers in America," p. 87.

freedom! Just another link in the chain of prejudice.

Judah Monis And Harvard College.

While Plymouth and the Massachusetts Bay Colony were rampant theocracies, offering but little hospitality to settlers who did not embrace the dominant Christian faith, "the Puritans had at all times a very real and intense interest in everything Jewish."(1) Harvard College undertook from its earliest days to provide instruction in Hebrew. The undergraduates' interest in this subject was pretty slim in spite of the fact that in 1653 the College tutor in this subject, one Michael Wigglesworth, prayed to God "to incline the spirit of my pupils to the study of Hebrew." The Lord's help was apparently only temporary for a little later, resigning his position to become a clergyman, he was still exercised over the indifference of his students for instruction in Hebrew. Doubtless, the authorities at Harvard were also puzzled for some years over this lack of enthusiasm, but in April 1722 some of them added vision to prayer and engaged Judah Monis as an instructor particularly well qualified to teach Hebrew. (In 1720, the College had given him the degree of M.A., the only degree conferred on a Jew by Harvard before 1800).(1) Monis was an Italian Jew by birth but had embraced Christianity in March 1722, just before he was chosen as an instructor at Harvard. He, himself, stated that he was fully persuaded it was the only religion

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(1) Friedman, Lee M., "Early American Jews," p.3; p.25.

wherein he could be saved and not because he had "self ends". Many there were, though, who thought his conversion was hastened by the hope of a Harvard appointment. Whether a scheming or a sincere convert, the Corporation was "greatly satisfied" with his teaching ability, and the next year increased his salary. For forty years he continued his teaching at Harvard with the varying degrees of success experienced by all instructors.

The Sephardim Versus The Ashkenazim

Just a glance at the Jews in one or two other colonies before their record in the War for Independence is presented. Early in the eighteenth century, Jewish groups established themselves in Pennsylvania, mostly in Lancaster, Easton, and Philadelphia. Some were of German lineage, but more were Sephardic (Spanish and Portuguese) Jews. It might be well to pause here to mention the class distinctions that ran riot within Jewry itself. A chasm of considerable width yawned between the Sephardim and the Ashkenazim (the German element). The Sephardim were generally conceded to be of a higher lineage with gracious manners inherited from aristocratic ancestors who had been received at courts. The Ashkenazim were considered to be less polished as to manners, fairly uncouth, lowly, with forefathers who had never been entertained in high places, and the Sephardic Jews regarded them as rather too pushing (and doubtless too thriving!) But the snobbiest of them were bound to admit that the Ashkenazim brethren possessed "a strict

frugality, unceasing activity, indomitable energy, push and innate ability." (Does this sound at all like the criticism of some Christians today against the Israelites?) But as Lebeson puts it: "Much as the older looked down their Sephardic noses upon the newer arrivals from Eastern Europe, they were compelled to make room for them on the synagogal benches. For from the first they worshipped under the same roof." Evidently,

"The Colonel's lady and Mrs. O'Grady
Were sisters under the skin" when ---

they publicly worshipped God!

So like their Rhode Island brethren, the Pennsylvania Jews were concerned with commercial ventures - they began as shop keepers, graduating into prominent traders and merchants carrying on active trade with the Indians in peltry, sending cargoes down waterways to the west, and helping to boost American as well as foreign trade.

Commercial Importance Of The Jews

The Carolinas had Jewish merchants among their colonists from earliest days, dealing largely in rice and indigo, and it was Moses Lindo (originally a London Jew) who was the prime mover in making South Carolina aware of the importance of indigo as a product. In 1754, Charleston exported more than 200,000 pounds of indigo, a product ranking second only to rice.

When Georgia was first settled there came twelve families

of poor German Jews as well as forty Portuguese Jews of considerable means. They were not enthusiastically received by the Christian settlers but Oglethorps welcomed them, if not with open arms at least with an open mind. The Portuguese Jews were allowed to buy land, but the German Jews received none, due to the fact that their pocket books were too slender to permit such ownership. The Portuguese Jews soon proved their expertness in the occupations of silk raising and wine producing. Here again, as in Pennsylvania, the Sephardic and the Ashkenazim clashed. The Sephardic suffered from a superiority complex based on the possession of money, land, and their aristocratic origin, while the humble Ashkenazim were regarded as almost objects of charity.

Enough has been said of the Jews in the original colonies to indicate their importance. International trade was then in swaddling clothes; means of communication were slow, differences in language, conditions of continuous warfare all helped to restrict extensive international commerce. But here is where the Jews came into their own. They were naturally united through language and customs, living in all the large commercial centres and possessing a real trade instinct. "The Jew in New York had relatives in Amsterdam, Brazil, and London. The Jew of Newport was acquainted with the Jews of Barbados, Constantinople or Italy. Most of these Jews were of Spanish origin or descent and members of the same family found themselves, after the expulsion, in all parts of the world. It was

this peculiar situation which was of great commercial importance and redounded ultimately to the great benefit of the American colonies. Because of this, the Jew rendered a unique and unparalled service to the upbuilding of the colonies."(1)

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(1) Cohen, George, "The Jews in the Making of America," p. 70.

CHAPTER IV

JEWS IN THE WAR FOR INDEPENDENCE

Were They Patriotic?

Were the Jews Whigs or Tories? Did they take an active part as soldiers and officers, serving their country with conspicuous bravery and ardent in the cause of liberty, or were they laggards and lukewarm, a criticism sometimes made of them? Like the Christians in the thirteen colonies, they were concerned and active - there were many patriots and a few Tories - but history reveals no traitors.

"There were only about two thousand Jews in the colonies at the time when the war broke out, mostly well-to-do merchants of Spanish and Portuguese descent, of whom a considerable number had formerly lived in England or had trade connections with the mother country and with its various dependencies. Class interest and personal predilection for old associations were, therefore, in favor of their being in sympathy with the ruling power over the sea; still, the number of Jewish loyalists was small."(1)

These two thousand Jews made various contributions to the cause of liberty: Not only did they serve as soldiers and officers in the Continental Army, but, like the other patriots,

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(1) Wiernik, Peter, "History of the Jews in America," p. 87.

they were useful in supplying munitions, clothing, and money to the army. And like their Christian confrères they suffered.

The Fate Of Newport

Newport, that thriving seaport, fared sorely at the hands of the British - it was captured and occupied by the British and the Hessians, some 8,000 in numbers. They destroyed many houses (about 480) and carried on the usual brand of burning and pillaging that has characterized invading armies since time began (and which will continue until time ends, evidently) with the result the Christians and Jews fled to other places. Over 200 Jewish families left Newport seeking homes elsewhere and never resumed again their pleasantly active life in that attractive town. Among the heaviest losers at this time was Aaron Lopez whom, you remember, Rhode Island refused to naturalize and who eventually became a citizen of Massachusetts. A number of his ships were destroyed and his goods confiscated. In after years one wonders what memories the name Rhode Island conjured up to Aaron Lopez's mind.

Jews As Privateers

But, endeavoring to be just, it must be admitted that Congress in the beginning of the war legalized the capture of enemy vessels and if the British burned and pillaged Newport so did the Americans seize and destroy at least 733 British ships carrying cargoes worth over ten million dollars. And with what amazement must the British naval authorities have observed this phase of colonial warfare! England, the

mistress of the seas, hoist on her own petard! Jews there were who had a hand in this privateering. "Among the Jews who were owners or part owners of ships manned with guns were M. M. Hags of Boston; Isaac Moses and Benjamin Seixas of Philadelphia; Abraham Sasportas of Philadelphia. Moses Levy of Philadelphia in partnership with Robert Morris (famous financier of the Revolution and a non-Jew) owned the Havannah and Black Prince. Isaac Moses and Matthew Clarkson owned the Cornelia, the Marbois, and the Mayflower. Isaac Moses and Company owned the Chance and the Fox and for the fifty-four guns carried on the ships owned by him and his associates, Mr. Moses asked Congress that gunpowder be furnished. So it is safe to assume the Congressional encouragement spurred these privateers."(1)

Jews In The Continental Army

And how did the Jews conduct themselves in the army? The books dealing with this subject are numerous and detailed accounts of Jewish activities are not difficult to obtain. Writers like Samuel W. McCall, Simon Wolf, Madison Peters, Peter Wiernik, and Lee Friedman offer extensive and discriminating material on the Jews in the Revolution and one has but to peruse it to be convinced that the criticism sometimes heard that Jews are lukewarm patriots is unjust and indefensible. It is not necessary in this thesis to devote undue

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(1) Lebeson, Anita L., "Jewish Pioneers in America," p. 210.

space to the Jews of the Continental Army for it is the role of the Jew in America's making (not just her wars) that is the subject under consideration, but, it might be well to pause for a moment to touch upon a few typical cases of Jewish officers who served ably and well in the army and about whom Peter Wiernik thus comments: "The names of more than forty Jews who served in the continental armies of the Revolution have been preserved. As they almost all belonged to the wealthier class, it is but natural that the number of officers is disproportionately large in this small band. Four of them reached the rank of Lieutenant-Colonel, three became Majors and there were at least half a dozen Captains.

Two members of the Franks family served creditably in the Continental army, while a third (they were probably cousins) became known through his sympathy for England. David Salisbury Franks, who is described as a 'young English merchant', settled in Montreal, Canada, in 1774, and was active both in business and in the affairs of the Jewish community. On May 3, 1775, he was arrested for speaking disrespectfully of the king, but was discharged six days later. In 1776 General Worster appointed him paymaster to the American garrison at Montreal, and when the army retreated from Canada, he enlisted as a volunteer and later joined a Massachusetts regiment. In 1778 he was ordered to serve under Count d'Estaing, then commanding the sea forces of the United States; upon the failure of this expedition he went to Philadelphia, becoming a member

of General Benedict Arnold's military family. In 1779, he went as a volunteer to Charleston, serving as aide-de-camp to General Lincoln, and was later recalled to attend the trial of General Arnold for improper conduct while in command of Philadelphia, in which trial Franks was himself implicated. He was aide-de-camp to Arnold at the time of the latter's treason, in September, 1780; on October 2 he was arrested, but when the case was tried the next day, he was honorably acquitted. Not satisfied with this, Franks wrote to General Washington asking for a court of inquiry; on November 2, 1780, the court met at West Point and completely exonerated him. In 1781, he was sent by Robert Morris to Europe as bearer of dispatches to Jay at Madrid and to Franklin in Paris. On his return, Congress reinstated him into the army with the rank of Major. On January 15, 1784, Congress resolved 'that a triplicate of the definitive treaty (of peace) be sent out to the ministers plenipotentiary by Lieutenant-Colonel David L. Franks' and he again left for Europe. The next year he was appointed Vice-Consul at Marseilles; in 1786 he served in a confidential capacity in the negotiations connected with the treaty of peace and commerce made with Morocco, and on his return to New York in 1787 brought the treaty with him. On January 28, 1789, he was granted four hundred acres of land in recognition of his services during the Revolutionary War.

His relative, Isaac Franks, was only seventeen years old when he enlisted in Colonel Lesher's regiment, New York volun-

teers, and served with it in the battle of Long Island. On September 15 of the same year, he was taken prisoner at the capture of New York, but effected his escape after three months detention. In 1777 he was appointed to quartermaster's department and in January, 1778, he was made foragemaster, being stationed at West Point until February 22, 1781, when he was appointed by Congress ensign in the Seventh Massachusetts Regiment. He continued in that capacity until July, 1782, when he resigned on account of ill health. He settled in Philadelphia, where he later held various civil offices, and was in 1794 appointed by Governor Mifflin, Lieutenant-Colonel of the Second Regiment of Philadelphia County Brigade of the Militia of the Commonwealth. It was at his house at Germantown that President Washington resided during the prevalence of yellow fever in 1793, when the seat of government was removed to that suburb of Philadelphia."(1)

With characteristic justice and a sense of balance, Wiernik goes on to state that: "The third and loyalist member of the family, David Franks, settled in Philadelphia early in life and was elected a member of the provincial Assembly in 1748. He supplied the army with provisions during the French and Indian War, and in 1755 he assisted to raise a fund for the defense of the colony. On November 7, 1765, he signed the Non-Importation Resolution; his name is also appended to an

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(1) Wiernik, Peter, "History of the Jews In America," p. 88,90.

agreement to take the King's paper money in lieu of gold or silver. During the Revolution, he was an intermediary in the exchange of prisoners, as well as an agent to the contractors for victualling the troops of the King of Great Britain. He was twice imprisoned by the Colonial Government as an enemy of the American cause, and after his second release, in 1780, he left for England. He returned in 1783 and lived the last ten years of his life in Philadelphia." (1)

Now Wiernik's account of these three Israelites is really a cross section of Jewry as it functioned in the War for Independence via the Continental Army but it might be well to continue and narrate briefly the records of some of the Jews in Connecticut and in the Southern states in order to outline this cross section a bit more clearly. For instance take the Pinto brothers - students of Yale and fire brands if ever there were any! They served valiantly throughout the war and Solomon Pinto was one of the original members in his State of the Society of the Cincinnati, a society that at its inception included only meritorious officers of the Revolutionary army.

The Jews were quite as active in the Southern states as in New England and in Pennsylvania. In South Carolina every male adult between the ages of sixteen and sixty was required to enroll in the militia and consequently the Jews became members as well as the Christians. (How would truculent old

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(1) Wiernik, Peter, "History of the Jews in America," p. 90.

Peter Stuyvesant have regarded this equality of opportunity - or would the demands of war have made him see the situation a little more clearly and justly than he viewed burgher service in New Amsterdam?) That the Jews fought soldier to soldier with the Christians distinguishing themselves for valor is a matter of record.

At the beginning of the Revolution there were few Jews in Georgia (about forty families) and they were divided in two definite factions - the Patriots and the Tories but the Patriots outnumbered the King's supporters. Admiration for these Tories cannot be felt but a statement of their point of view should be given - they were generally men of property with commercial interests which influenced their allegiance to the King and made them loath to throw in their lot with what seemed to them to be a rebellious group.

Jews Render Financial Assistance

Besides serving in the Army there were many Jews who contributed large sums to the cause of the Revolution. There were six men who stand out pre-eminently as rendering financial assistance: Isaac Moses, Benjamin Jacobs, Benjamin Levy, Hyman Levy, Samuel Lyons, and Haym Salomon but the Abou Ben Adhem of this group was Haym Salomon according to such writers as Samuel W. McCall, Madison Peters, Anita Lebeson, Peter Wiernik, and Lee Levinger as well as countless others. It remained for one Max Kohler in an open letter to Congressman Celler in 1931 to attempt to dull the handwriting of the angel

in the book of gold, in fact, to make him almost use an ink eradicator. But balance the two sides of the story as it unfolds and hold your opinion in abeyance for the nonce.

Haym Salomon

An intriguing figure was Haym Salomon! Born in Lissa, Poland, in the middle of the eighteenth century he remained there until early manhood when a kind of wanderlust seized him and he trekked about considerably acquiring evidently at the same time a number of languages for when he came to New York, probably around 1770, besides Russian and Polish he could speak German, French, and Italian. He settled in New York, married Rachel Franks (a connection of that family that furnished such sinews for the Continental Army) and soon after the beginning of the Revolution (in September 1776 when the British occupied New York) was arrested by them as an American spy. His knowledge of different languages stood him in good stead for when his linguistic ability became known the British turned him over to the Hessian General, Heister, who promptly placed him in the commissariat department. Here he was able to assist a number of French and American prisoners to escape as well as to influence some Hessian officers "as were inclined to resign." (1) Naturally such proselytizing on Salomon's part did not make him an ideal prisoner for the British; in fact it rendered him so obnoxious to them that he deemed it

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(1) Lebeson, Anita L., "Pioneers in America," p. 217.

wise to attempt to escape which he did in August 1778 settling in Philadelphia (he left in New York his devoted wife and an infant who joined him later).

Just how he managed to become a prominent exchange broker is not revealed in any of the accounts about him but sufficeth to say the patriot who escaped from New York with practically no funds soon became one of the leading financiers of Philadelphia. (This ability of some Jews to become financiers in a magically short space of time seems to rankle within the hearts and minds of many Christians - but it is not alone Jews who accomplished this feat - compare Herbert Hoover or Joseph Kennedy with Haym Salomon - surely a similarity exists but Christians are loath to admit it. Can there be any jealousy at the root of this rancor?) He carried on much business with Robert Morris who has always been known as the financier of the American Revolution and became broker to the French consul and the treasurer of the French army when it came to Washington's aid. Naturally, holding these positions, much money passed through his hands and he became the foremost individual depositor of the Bank of North America which was founded by Robert Morris. "The latter, who kept a diary, mentions in it nearly seventy-five separate transactions in which Salomon's name figures in the negotiations of bills of exchange by which means the credit of the government was maintained in this period; Salomon practically being the sole agent employed by Morris for this purpose. Most of the money advanced by

Louis XVI to the cause of the Revolution and the proceeds of the loans negotiated in Holland passed through his hands."(1) To Robert Morris, large amounts were advanced at various times and such men as Jefferson and Madison borrowed from him. "In 1782 Madison wrote to Edmund Randolph 'I have for some time been the pensioner on the favor of Haym Salomon, a Jew broker.' A month later he again tells Randolph: 'The kindness of our little friend in Front Street, near the coffee-house, is a fund that will preserve me from extremities, but I never resort to it without great mortification, as he obstinately rejects all recompense. The price of money is so usurious that he thinks it ought to be extorted from none but those who aim at profitable speculations. To a necessitous delegate, he gratuitously spares a supply out of his private stock."(2)

"When Salomon died he left a widow and two infant children. Various attempts were made between 1848 and 1864 to procure from the government a settlement of Haym Salomon's claims for sums advanced during the Revolution but though several committees of both houses of Congress made favorable reports, no appropriation has ever been made. In 1893 an attempt was made to have Congress order a gold medal struck in recognition of Salomon's services, the heirs agreeing for this

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(1) Wiernik, Peter, "History of the Jews in America," p. 96.

(2) Lebeson, Anita L., "Jewish Pioneers in America," p. 219.

consideration to waive their claims against the United States; but even this failed, though a favorable report upon the measure was made by the House Committee having the matter in charge."(1)

Max Kohler's Open Letter

And now for the debunking by Max Kohler in an open letter to Congressman Celler in 1931 when he endeavored to comment on the real achievements of Haym Salomon and their exaggeration. He secured his facts from the late Samuel Oppenheim of New York "an able and untiring American and American Jewish historian, lately Recording Secretary of the American Jewish Historical Society." These are the discoveries made by Mr. Oppenheim and set forth by Mr. Kohler:

"1. Haym Salomon never lent the Government a substantial sum, probably not even one cent, despite the claims to the contrary advanced by certain of his descendants, in their own interest, - though latterly at least, honestly entertained by them, - which have had repeated sanction in a number of favorable reports of the U. S. Claims Committees of both Houses of Congress between 1845 and 1864, who were misled, - not to say deceived - as to the real facts.

2. If any valid substantial pecuniary claims at any time existed, they were assigned nearly 150 years ago by the insolvent estate of Haym Salomon to the Philadelphia "Bank of North

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(1) Haym Salomon (In the Jewish Encyclopedia, Vol. 10, p. 654, 655.)

America," which doubtless collected the same, though it took Mr. Oppenheim's patience and skill as an investigator to unearth the fact for the first time in approximately a century.

3. The favorable reports of Committees of Congress have - I regret to say - rested on misinformation, and I fear deliberate concealment, if not worse, on the part of Haym M. Salomon (a son of Haym Salomon), or his agents, who misled Congressional Committees, and since then, historians and publicists (including myself) until the real facts have now been brought to light.

4. That 'Haym Salomon negotiated for Robert Morris all the loans raised in France and Holland' is nonsense. The fact is that Haym Salomon as broker negotiated the drafts representing a fraction of these loans which came to America, and someone cleverly confused the words 'loans' and 'drafts', in one of the congressional reports in question, in order to give an entirely erroneous and exaggerated impression of what Haym Salomon actually did. Haym Salomon himself advertised the fact extensively (for instance, in the 'Pennsylvania Journal and Weekly Advertiser' of January 1, 1785) that 'By being broker to the Office of Finance, and honored with its confidence, all those sums have passed through his hands which the generosity of the French Monarch and the affection of the merchants of the United Provinces, prompted them to furnish us with, to enable us to support the expense of the war.' Of course this clearly shows that he claimed merely to have negotiated

the drafts not the loans themselves. Even this statement, however, is partially erroneous, because the great bulk of the money, loaned to us by France, Holland, and Spain, through the invaluable efforts of Franklin, John Adams, and Jay, and Arthur Lee and Deane incidentally was spent abroad at once for ammunition and other supplies, and never came as drafts or cash to this country at all. It is probable that Haym Salomon did not know the fact that almost all this money was expended abroad and hence could not have passed through his hands, but, even if, he did, a moderate amount of 'puffing' and 'exaggeration' is not unknown even in our own day, when ethical business standards are much higher than they were in 1785, and if it was intentionally exaggerated, it is the only questionable statement by him I have been able to discover, after thorough investigation. I think all his other statements were truthful and absolutely accurate. However, he knew the value of advertising, and was probably the most extensive advertiser in the country between 1781 and the date of his death in 1785.

5. Haym Salomon himself never advanced any such claims, nor do I believe that his descendants of the last few decades knew or even suspected the falsity of the claims advanced. On the contrary, Haym Salomon was a true and self-sacrificing patriotic citizen of our country, who rendered it valuable and important service 'in the times that tried men's souls' of the American Revolution, though nothing seems to have been due his

descendants from our Government in dollars and cents, and I seriously doubt it he deserves a monument more than hundreds of other patriots, to whom none was ever erected."(1)

It is indeed, a difficult task to balance all the countless reports of many writers in regard to Haym Salomon's enormous services to his country with this seemingly honest endeavor of Max Kohler to prove that Salomon acted as a negotiator of drafts and not as a dispenser of private funds.

Samuel W. McCall's Tribute To Haym Salomon

Samuel W. McCall in his widely read book "Patriotism of the American Jew" pays this tribute to Haym Salomon: "One of the finest touches in the history of that heroic time is seen in the spectacle of this Jew extending without recompense the helping hand to the Revolutionary generals and statesman in the time of their sore distress. Haym Salomon offsets the reproach of Shylock, with the difference that Haym Salomon was a Jew in the flesh while Shylock was a stage Jew, offspring of the imagination of a great poet. Nor were the services of Salomon by any means confined to private munificence, if private munificence it can be called, which so vitally affected the means of living of the men who were directing the revolution. His account at the Bank of North America, which was far larger during that period than that of any other customer,

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(1) Kohler, Max, "An Open Letter to Congressman Celler on Haym Salomon," p. 4, 5.

shows that there was charged to him as paid to Robert Morris, the Public Financier, more than two hundred thousand dollars. The net indebtedness of the country to Haym Salomon appears to have been about four hundred thousand dollars.

If Haym Salomon were not a Jew who is there who would deny him the title of patriot? The services of this man make all of us today his debtors. It would be the better part to do justice to this Jew who came to us from Poland, than to be crying out for the persecution of his race."(1)

Although Max Kohler's historical research seems to reveal that Haym Salomon never lent the Government his own money and only acted as a broker in selling drafts for the account of the Government yet it must be admitted that he was a sincere, generous minded, devoted patriot who rendered real and valuable service to his country during the Revolution. Reduced to lowest terms, it is Haym M. Salomon (the son) whom Max Kohler has debunked not Haym Salomon and surely the sins of the son should not be visited upon the father!

Even in this brief chapter enough has been set forth to prove that the Israelites contributed proportionally, quite as much of military service, munitions, clothing, and money to their country for the cause of liberty as did the Christians and it would seem as though the oft heard remark that the Jew is lacking in patriotism has been refuted.

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(1) McCall, Samuel W., "Patriotism of the American Jew," p. 92, 93.

CHAPTER V

LATER EVIDENCE OF JEWISH PATRIOTISM

"Jimmy Madison's War"

It might be well to outline two figures in "Jimmy Madison's War" who were particularly outstanding not only as patriots but as constructive forces for good.

Uriah Levy

Uriah Levy of Philadelphia was only a young lad when the war broke out but he secured a little schooner, fastened upon its deck a naval gun, and attacked the first ship he saw flying the British flag. Naturally he was captured and taken to England where he was allowed considerable liberty. He seems to have been quite as courageous and aggressive on land as on sea for one day upon hearing Andrew Jackson (one of his most beloved heroes) severely criticized by a British acquaintance Levy fell upon him and knocked him down. Evidently this bout had no disastrous effects upon Levy for soon afterwards he returned to America, secured another ship and distinguished himself by capturing enemy ships and winning the recognition of the national navy. But, as usual, when peace returned there was a maximum number of naval officers and minumum number of places to be filled and so, for awhile, Levy, because he lacked the necessary influential advocates, was passed over, but later he was made a Captain and finally received the title

of Commodore. "He was then incautious enough to venture upon a reform. He was one of the first to challenge a sacred naval tradition. He denied that the Ship's Master should have the power to string up his sailors and lash them as he saw fit. He suffered the lot of many other reformers, was caricatured and lampooned, and finally was ordered by superior authority to keep quiet. He refused obedience and was punished. But when Andrew Jackson became President (he had learned of the fight in which Levy had taken part when he himself had been denounced in London) he became a strong partisan of Levy. He took up the cause for which Levy had been degraded and, as a result of his intervention, flogging was banished from the navy. It must be set down to the credit of the Jew and his readiness to fight that the agitation against flogging secured headway and that it finally prevailed."(1)

Judah Touro

There is another Jew who merits much attention and admiration. Judah Touro was born in New England but went to Louisiana as a young man where he made an immense fortune. When the war of 1812 was being fought in the South he was with General Jackson and almost lost his life at the battle of New Orleans. In 1820 it was thought that the first real battle of the Revolution should be commemorated by erecting a monument on Bunker Hill to be paid for by popular subscription. At first all went

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(1) McCall, Samuel W., "Patriotism of the Jew," p. 110, 111.

well and then, like so many ambitious undertakings, the donations became fewer and the work lagged behind. "Nothing of such magnitude had ever before been attempted in the country. In our day, when government is exalted into a great paternal institution, the thing would be handled in more simple fashion. The public treasury is expected to do everything. The people are accustomed to go to Congress and get an appropriation when they desire to gratify their patriotism by erecting a monument, but in 1820 public opinion was not so far advanced upon such lines."(1) After twenty long years of struggle there was still a deficit of twenty thousand dollars and the outcome looked pretty dubious. Then came forward Amos Lawrence, a prominent Boston merchant, who offered to give ten thousand dollars if another would give an equal amount. "This princely offer was received in cold silence in the financial sections of the neighborhood such as Boston and New York, from which a favorable response might have been expected. But there came a remittance of ten thousand dollars from a remote part of the country, from Judah Touro, a Jew, of New Orleans, and the completion of the monument was assured. The event was commemorated by a dinner in Faneuil Hall. Amid the eloquent speeches that were made, a toast was proposed in lines which recognized the generosity of the two patriots, but hardly recalls the literary glories of Boston's golden age:

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(1) McCall, Samuel W., "Patriotism of the Jew," p. 111.

'Amos and Judah, venerated names,
Patriarch and Prophet press their equal claims:
Like generous coursers running neck and neck,
Each aids the cause by giving it a check;
Christian and Jew, they carry out one plan--
For though of different faith, each is in heart a man.'" (1)

Slavery, The Civil War, And The Jews

Like the Christians, there were Jewish slave holders and dealers in various parts of America. The economic conditions in the north did not foster slavery and it gradually ended there early in the nineteenth century, but in the south, slavery constituted one of the bases of its prosperity and it was defended, naturally, at every opportunity by all slave owners. Practically all the southern Jews of prominence and means like their non-Jewish neighbors were strongly in favor of slavery although there were some wealthy individual Jews who freed their slaves and Max Kohler says of the philanthropist Judah Truro "the negroes who waited upon him in the house of the Shepards - with whom he lived for forty years- were all emancipated by his aid and supplied with the means of establishing themselves; and the only slave he personally possessed he trained to business, then emancipated, furnishing him with money and valuable advice." (2)

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(1) McCall, Samuel W., "Patriotism of the Jew," p. 112.
(2) Kohler, Max H., "Anti-Slavery Movement in America," In the Jewish Encyclopedia, V. 1, p. 149.

Jews On Both Sides

When the religious controversies connected with the question of slavery engrossed the attention of the people, it followed (as would be expected) that the Jews took part on both sides. Some southern Rabbis like Dr. Einhom of Baltimore, Rabbi Sabato Morais and Liebman Adler took such a strong stand against slavery that they found it expedient to transfer themselves from the seat of slavery to cities like Chicago and New York where they could expound their views *ab imo pectore* amid more sympathetic and understanding listeners. On the other hand, Rabbi Morris J. Raphall of New York delivered a sermon in January 1861 (published later in pamphlet form) entitled "Bible View on Slavery" in which he endeavored to prove that slavery was sanctioned in the Bible and therefore its existence was justifiable. Naturally this opinion brought forth all manner of replies but the one which attracted the greatest attention came from Michael Heilprin of Brooklyn, a writer and an editor of unusual ability. On January 16, 1861 he contributed to the New York Tribune an impassioned, emphatic and masterly refutation of Raphall's views and through his vehement denunciation he aroused the public to a higher degree of anti-slavery feeling than any other Jewish writer. He showed that "slavery had not been a part of Jewish life for hundreds of years and that the humane teachings of the Bible were directly against the modern form of negro slavery, as

practised in America."(1)

Jewish Delegates at Republican Convention In 1860

As practically all the northern Jews espoused the cause of the Union it is not strange that they were advocates of Abraham Lincoln. Three Jews were delgates present at the 1860 Republican convention which nominated him; two of them voted for Lincoln but the third did not because his delegation (from Missouri) had been instructed to vote for another candidate. One of the two who did vote for Lincoln was Lewis N. Dembitz, a lawyer of Louisville, Kentucky, whose nephew, Louis Dembitz Brandeis, is now a Justice of the Supreme Court of the United States.

Jews in the Civil War conducted themselves with the same degree of patriotism and courage as did their ancestors in the Revolution. There were, quite naturally, more Jews in the Union army because most of the German immigrants lived in the North.

Rabbis Side By Side With Chaplains

For the first time in America, rabbis were appointed to serve the soldiers in the field and in the hospitals side by side with the chaplains of other faiths. "President Lincoln was willing to appoint them as soon as the need was pointed out to him, but he was limited by the law which said that ministers of Christian denominations should serve as chaplains in the

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(1) Levinger, Lee J., "A History of the Jews in the United States," p. 194.

army. Rabbi Arnold Fischel of Congregation Shearith Israel of New York went to Washington backed by the authority of the Board of Delegates of American Israelites; the law was changed and Fischel was the first Jewish chaplain appointed, being followed by three others during the Civil War."(1)

Judah P. Benjamin

Many there are who feel that Haym Salomon, the financier, was the outstanding figure in Jewry during the Revolutionary War; during the Civil War it was not a financier but a statesman, Judah P. Benjamin, who was the leading Jew. An intriguing figure was Judah Philip Benjamin. He came of an old Sephardic family in British territory in the West Indies being born there in 1811 but brought to Charleston, South Carolina, with his parents when he was seven years old. Later he attended Yale and became one of her distinguished students (although he never graduated). At seventeen he went to New Orleans, studied law, and at twenty-one was admitted to the bar. The next year he married a young lady of the Catholic persuasion.

He was elected to the United State Senate by Louisiana in 1852, and six years later was reelected to it. He was an orator of unusual ability ranking with Daniel Wester and John Calhoun. Charles Sumner considered him "the most brilliant orator in the United States," but he employed this great gift

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(1) Levinger, Lee J., "History of the Jews in the United States," p. 202, 203.

in defending the institution of slavery. (A northern preacher characterized him as "an Israelite with an Egyptian heart.") When Benjamin was fifty years old, Louisiana seceded from the Union; he resigned from the Senate and returned to his home to devote his ability and leadership to the Confederate cause. By Jefferson Davis, he was first appointed Attorney-General, next Secretary of War, and later Secretary of State. Numerous historians feel that he was "the brains of the Confederacy" and as Secretary of State he came very near to having England recognize the Confederate cause (the people of Great Britain were concerned about the moral question of slavery and the financial problem of cotton). On the day the Union troops entered Richmond, he burned all his official papers and fled from the city with Jefferson Davis.

Benjamin could not take the oath of allegiance to the United States but went to England, resumed his British citizenship, and became one of the greatest barristers of his time. For some years his income from his law practice was as high as £15,000 annually. In 1872 he received a "patent of precedence" which gave him rank above all other Queen's Counsels. Diabetes caused him to retire from the English bar in 1883 and he died in 1884 in Paris in a mansion which he had built some few years before. His wife buried him according to the rites of the Roman Catholic Church but it is not believed that he was converted to Christianity.

Says Lee Levinger: "Benjamin was a great man and a great

American, but he was not a great Jew. Rabbi Isaac M. Wise met him in Washington while on a visit to Daniel Webster there; they discussed religion and Wise found himself largely in agreement with Webster who was a Unitarian of Puritan ancestry and could quote the Bible for every point he made. But Benjamin opposed them and had little proof for his assertions; Rabbi Wise was a bit ashamed that the Christian statesman knew the Bible so well while the Jewish statesman knew it so badly. Benjamin, being a cultured man, quoted Shakespeare in his speeches, but he could not quote the Bible.

Benjamin was hot-headed and quick to resent an insult, whether delivered against him or his people. When a Senator in debate called him 'that Jew from Louisiana' he replied at once: 'It is true that I am a Jew, and when my ancestors were receiving their Ten Commandments from the immediate hand of the Deity, amidst the thunderings and lightnings of Mt. Sinai, the ancestors of my opponent were herding swine in the forests of Great Britain'. A similar reply was made in Parliament by Benjamin Disraeli, the great Prime Minister of England, who was born a Jew and to whom Judah P. Benjamin has often been compared. It was a brave and true reply, but just as superficial as the attack, for both of these men thought more of the achievements of their ancestors than they did of serving their people."(1)

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(1) Levinger, Lee J., "History of the Jews in the United States," p. 207, 208.

Rather an unjustly severe criticism of Judah P. Benjamin is this last statement of Levinger's. It is true that Benjamin was a loyal supporter of the Confederate cause but in his capacity as Secretary of State he served the Confederacy with remarkable energy, efficiency, brilliancy, and sincerity. It is related that he worked habitually from 8 A.M. until 2 A.M. each day and only ceased his labors for that cause when Lee surrendered at Appomattox although for some time before that Benjamin had been convinced that the cause was lost. Such wholehearted and unselfish devotion would seem to point to a definite and positive serving of his people rather than to an overconcern with the achievements of his ancestors.

The World War And The Patriotism Of The Jews--Jewish Volunteers

A brief study of the number of Jews who served in the World War is worth while considering. Authentic records disclose the fact that they contributed four per cent to the soldiery of the country--a third beyond their share reckoned by the proportion of popular measurement which was three per cent. Samuel McCall draws attention to the fact that "the selective system operated more effectively in the North and East than in the South and in portions of the West, and in urban than in rural districts - that is, in the larger centers of population, which happen also to be the centers of Jewish population. Moreover the number of industrial exemptions was greatest in agriculture, mining and the metal industries, where Jews are least extensively employed. It was, therefore, an

unavoidable feature of the draft system, that the Jewish elements of the population were drawn upon more heavily, in proportion to their numbers, than the average of the other elements. But the principal reason for the high percentage of Jews in the service seems to rest elsewhere, as is pointed out by Mr. Julian Leavitt, Director of the Board of Jewish War Records. It is to be found in the large number of Jewish volunteers. The record according to Mr. Leavitt, indicates that there were approximately 40,000 Jewish volunteers in the service. In other words, the normal Jewish quota of three per cent seems to have been contributed through the draft, and the excess of the quota to have been supplied by volunteers."(1)

Honors For Valor

Samuel McCall further adds that "the Jewish War Record Board shows that honors conferred upon Jewish soldiers for valor in action included no less than 1,100 citations. Of these there were 723 conferred by the American command, 287 by the French, 33 by the British, and 46 by various other allied commands. Of the most valued Congressional Medal of Honor three were awarded to Jewish soldiers. The Distinguished Service Cross is worn by 150 American Jews, the rare French Medaille Militaire by 4 American Jews, and the Croix de Guerre by 174; and also it is shown that nearly 10,000 Jewish commissioned officers were in the several branches of the service.

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(1) McCall, Samuel W., "Patriotism of the American Jew," p. 128, 129

In the Army there were more than 100 colonels and lieutenant-colonels, more than 500 majors, 1,500 captains, and over 6,000 lieutenants. In the Navy, there were over 900 Jewish commissioned officers, the highest rank reached being that of Rear-Admiral by Jacob Strauss who was in command of the mine laying squadron in the North Sea. In the Marine Corps there were over 100 Jewish commissioned officers, including one Brigadier-General, Charles H. Laucheimer.

The total of Jewish casualties was from 13,000 to 14,000 - including about 2,800 who made the supreme sacrifice.

In view of this record of the Jews in the Army and Navy, it is clear that they did full share for their country. They well deserve a place among their heroic comrades in arms. That is conclusive proof of their patriotism."(1) During the World War, the Jews formed a Welfare Board as did many other religious groups. Its first announcement read: "Primarily the purpose of the Jewish Welfare Board is to help America win the war." Here, as well as in the field of battle, the Jew proved to be no second rate patriot.

Impregnable Patriotism

Anyone now maintaining that the American Jews are unpatriotic leaves himself open to the pertinent criticism that he is the spokesman of "airy assumptions" and not the possessor of statistical truths, for just a brief study of the Jews' military

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(1) McCall, Samuel W., "Patriotism of the American Jew," p. 129, 130.

and civic relationship during the Revolution, the War of 1812, the Civil War, and the World War, as outlined in the preceding pages should certainly leave no doubt as to their impregnable patriotism.

CHAPTER VI

THE JEW IN BUSINESS AND PHILANTHROPY

A study of the European Jews reveals that for generations they were business men largely because they were not permitted to be anything else. In many countries they were not allowed to enter any of the professions nor to own or work on land; they were not considered as citizens in some countries and so could not enter military service. Some were engaged in managing the estates of the nobility, but, for the most part, they were concerned with the buying and the selling of merchandise.

Earlier in this study, it was pointed out that the Sephardic Jews who immigrated to this country were considered to be of a higher lineage than the Ashkenazic and naturally they entered business in America with different interests due to their business connections in many of the European countries. They became interested in international trading and often were the leading exporters and importers in many of the larger cities.

Jewish Immigration From Germany

"When the second tide of Jewish immigration came from Germany in 1848, it brought small merchants who started with packs on their backs to sell trinkets and notions to villagers. Many of these peddlers opened stores which by sober thrift and

assiduous attention they continually expanded until they became great emporiums of trade. Behind the vast institutions of Stern's, Gimbel's, Altman's and Bloomingdale's of New York, and scores of similar stores in other cities, there is the humble beginning of a German-Jewish immigrant trying to sell an alarm clock to a housewife."(1)

Russian Jews

The third wave of Jewish immigration came from Russia and many of these Russian born Jews became members of the clothing trades. Naturally, in due time, many of the workers became managers and then shop owners. Concerning the popular charge that the Jews have "taken over" the industry of the making of clothing Ada Sterling in her illuminative contribution "The Jew and Civilization" offers this statement: "People manufactured clothing here, we are told, in 1850, before the Eastern Jews came, but it was not of a kind to raise the general standard of dressing here, or to increase our industrial standing or output. It in no way approached the standard of product offered by Vienna, Paris, or London. Hence great fortunes were spent in those centers by fashionable Americans. American men were not interested in making women's clothing as Jewish men today are doing. In fact, the facetious aphorism 'it takes nine tailors to make a man', though many centuries old,

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(1) Dubois, Rachel Davis, and Schweppe, Emma, "The Jews In American Life," p. 81.

never lost its power over the imagination of the average man of Anglo-Saxon race. The tailor was in the beginning and ever has been a source of ridicule among the comic writers notwithstanding his usefulness. In an often quoted line of Percy's Reliques, the 'tailor lown' is referred to with good natured contempt. This ridicule had no reference to the Jews, who at that time were not in England; nor was such reproach as was attached to the calling brought upon the trade by reason of the Jews' association with it. Quite contrariwise, it was because of its supposed absurdity that it was one of the avenues left open that the Jew might enter, when other trades and occupations were closed to them."(1)

Ada Sterling continues to explain that "nearly fifty per cent of the Jews in the Pole of the Settlement in Russia earned their living in the manufacture of clothing. It was and is the most natural thing in the world for them upon arriving in America, since the majority have brought their trade knowledge with them (this notwithstanding much that has been written to prove the contrary) to seek work in the lines in which they were familiar. The transference of these-clothing-makers from European clothing centers is responsible, without question, for the fact that today New York has taken its place with Paris as a fashion center, and that the standard of American dressing has risen immeasurably beyond what it was even

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(1) Sterling, Ada, "The Jew and Civilization," p. 67, 68.

thirty years ago."(1)

The Guggenheims

In 1847, a Swiss emigrant arrived in New York and began his career as a travelling peddler, selling stove-polish and glue. Later he found a way of making his own stock and naturally his income increased so that he ventured to import and sell Swiss embroideries. About 1881 he found himself so prosperous that he was able to turn the embroidery business over to his sons and enter into another career for himself. This time he invested in a silver mine and a smelting plant, later inducing his sons to give up the embroidery business and join with him.

This father and his sons were the original American Guggenheims and today the smelting properties of this family known under the title of "The American Smelting and Refining Company" are worth $500,000,000. But apparently just amassing money is not the Guggenheims' goal for who is there who does not recall that it was John Simon Guggenheim who established the Guggenheim Foundation in 1925, an institution which holds a highly important place in the creative and intellectual life of the United States. "The Foundation makes it possible for a large number of students, teachers, and creative artists to pursue their studies abroad in whatever country they feel they can best create."(2) Can any one forget that it was Daniel

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(1) Sterling, Ada, "The Jew and Civilization," p. 67, 69
(2) Dubois, Rachel Davis and Schweppe, Emma, "The Jews in America," p. 91.

Guggenheim (brother of John Simon) who was instrumental in motivating Lindbergh's European flight and who has donated huge sums to endow departments of aeronautics in New York University, Massachusetts Institute of Technology, the Universities of Michigan and California and in the California Institute of Technology?

Nathan Straus And Pasteurization

Another merchant's name with which to conjure is that of Nathan Straus. Born in Bavaria in 1848, he immigrated to America in 1854 and later was educated in Collingsworth Institute, Talbottom, Georgia, receiving his business schooling in Packard's Business College of New York. At one time he was a partner of R. H. Macy and Company and a member of the firm of Abraham and Straus, a large department store of Brooklyn. He retired in 1914 to devote his time to philanthropic activities; and what an open purse and heart this true humanitarian had! While he was one of the owners of Macy's store, there came to his attention the case of two girls, employees, who were practically starving themselves in order to save enough money to furnish the necessary care for their sick mother. His response went far beyond aiding these self-sacrificing girls; it brought "sweetness and light" into the lives of many of his employees for he opened a dining room in the store where a complete meal could be purchased for five cents!

Perhaps the greatest contribution made by Nathan Straus was the saving of children's lives through the pasteurization

of milk. "Like the other great interests of Mr. Straus' life, it arose out of a personal incident, an incident which in view of its consequences is not untouched by the ridiculous. Mr. Straus' cow died. Died suddenly, inexplicably. Mr. Straus became curious. He had never ill-used that cow, she had seemed to be in the best of health! Why should she have died? He ordered an inquest to be held. The inquest revealed that the lungs of his seemingly wholesome cow had been eaten away by tubercular germs. So much for Mr. Straus' cow. If there is a Valhalla in which the souls of departed animals who have greatly served mankind foregather, hers will be an immortal stall.

For, after her death, Nathan Straus began to think. First he thought of the terrible danger which his family and he had just escaped. And then he began to think of the whole problem which his cow's death presented. If, in his own carefully tended and cleanly kept establishment, it was possible for such a state of affairs to exist, what must be the conditions of the dairies which supplied the milk of New York and of the other great cities of the country? He set himself the task of finding out. What he learned about the inexpressibly filthy state of the source of the city's milk supply shocked him and determined him to seek a possible solution of the problem."(1)

Learning that only through a process of sterilization

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(1) Wise, James W., "Jews Are Like That," p. 38.

could milk be made really safe for drinking he established a pasteurization laboratory and a depot for distributing milk to the poor of the city. When a drop in the death rate of children who were drinking pasteurized milk became known to him he realized the great need of the work he was doing and became a true crusader. His great project was to have milk pasteurized throughout the United States. One can scarcely believe today that his was not a popular cause - he was beset on all sides - by milk trusts, physicians (so often wary of the layman's interest in matters scientific) and by journalists; but such opposition only served to fill him with renewed confidence and a greater driving force to accomplish his ends. And accomplish them he did, single-handed, for in less than twenty years after the death of his cow pasteurization became an integral part of the preventative health measures of large cities!

His charities were myriad including the originating and maintaining of a chain of depots for distribution of coal, bread and groceries to the poor of New York, 1892-1893, and the founding of the first tuberculosis preventorium for children, 1909. Nor were his philanthropies confined to America alone for in 1912 he established soup kitchens in Jerusalem, a health bureau with the Pasteur Institute, and a bacteriological department for Palestine.

Julius Rosenwald And The Negroes

Another Jew who was permeated with a sense of community obligation and a desire to share his blessings was Julius

Rosenwald. In 1917 he established the Rosenwald Fund "for the well being of mankind". "Mr. Rosenwald not only gave away large sums every year, but he had his own ideas as to how to make his gifts more useful. He believed that every gift should stimulate activity in the one who received it, and not merely do things for him; second, that no endowments should last forever, but should all be used within a generation.

The first principle showed best in his great gifts to help the Negroes of the United States. Mr. Rosenwald was a trustee of several Negro schools, such as Tuskegee, and early saw that the greatest need of the Negroes was better education; he therefore offered to build Y.M.C.A. buildings and public schools for any community that would raise a certain amount toward the building and guarantee to keep it up. Under that system there are now over 4,000 Rosenwald schools in the southern states, with fully 500,000 pupils in them, learning trades in addition to the regular elementary grade studies.....

All of Mr. Rosenwald's many large donations were given under condition that the money be spent within a limited time, a period of twenty-five to fifty years. His idea in this was that nobody can tell what work will be needed so long after his own life; conditions change and the needs of people change with them. So he felt that he wanted to help meet the present conditions which he understood, and that in generations to come there would be other generous givers who would meet the

new conditions."(1)

Other Jewish Benefactors

Many more Jews have served as benefactors to their fellowmen but it is sufficient to merely mention a few others and briefly indicate their contributions. Jacob H. and Mortimer Schiff have made huge donations to the Boy Scouts of America, to Cornell University, and to Barnard College. Jacob Schiff also endowed the Semitic Museum at Harvard University.

Adolph Lewisohn is still another Israelite who believes in aiding the educational institutions of his country, for he has given $300,000 to Columbia University for the School of Mines Buildings, and presented the Lewisohn Stadium to the College of the City of New York.

Columbia University has also benefited by donations from Joseph Pulitzer (for years the editor of the New York World) who founded a College of Journalism there. He gave generously to other educational causes and left funds for the Pulitzer Prizes in journalism and letters. Each year these prizes are awarded for the best American play, novel, history of the United States, American biography, and verse.

It would seem as though many Jewish men of wealth hold with Maimonides, the great Jewish philosopher, who said: "There are eight degrees or steps in the duty of charity. The eighth, and the most meritorious of all, is to anticipate

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(1) Levinger, Lee J., "A History of the Jews in the United States," p. 513, 515.

charity by preventing poverty: namely, to assist the reduced fellowman, either by a considerable gift, or a loan of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood; and not be forced to the dreadful alternative of holding out his hand for charity. To this Scripture alludes when it says: And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger or a sojourner; that he may live with thee. This is the highest step and the summit of charity's golden ladder."(1)

Hilaire Belloc Analyzes The Generosity Of The Jews

Hilaire Belloc, with his customary skill thus analyzes the question of the Jews' generosity. He says: "The Jew is also tenacious in the pursuit of anything which he has set out on, the accumulation of money among the rest. He is almost fanatical in his appetite for success in whatever he has undertaken, the accumulation of money among the rest. But to say that the money, once accumulated, is not generously used, is nonsense. There is not one of us who could not cite at once a dozen examples of Jewish generosity upon a scale which makes us ashamed.

Nor is it true to say that this generosity has ostentation for its root, or, as it is called, 'Ransome' either. Though a love of magnificence is certainly a great passion in

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(1) Maimonides, Union Prayer Book, V. 2, p. 299, 300.

the Jewish character, it does not account for the most of his generosity. It is a generosity which extends to all manner of private relatives, and if you take the testimony of those who have been in the service of the Jews and are not Jews themselves, that testimony is almost universally in favour of their employers, if those employers be men of large means.

They will tell you that they felt humiliated in serving a Jew; that the relations were never easy; that there was always distance. But not often that they were treated meanly. Just the other way. There has usually been present a spontaneous generosity. The same argument applies to the cry of 'Ransome'. It is true that some of the more scandalous Jewish fortunes have thrown up defenses against public anger by the return of a small proportion in the shape of public endowments: it is an action and a motive not peculiar to them. But that does not explain the mass of private and unheard benefaction to which we can all testify and which is as common with the middle-class Jew as with the wealthy. It is here as in the matter of courage a question of kind. Those of our people who happen to be generous (they are rare) do not calculate. They often forget or confuse the sums they have made away with, as though it were mere extravagance. The Jew knows the exact extent of his sacrifice, its proportion to his total means. Is he then less generous? By no means. He is, in scale, more generous - but in a different fashion.

It might be argued that this generosity of a Jew is a

consequence of the way in which he regards money. It comes and goes with him because he is a speculator and a wanderer. It has been said that no great Jewish fortune is ever permanent; that none of these millionaires ever founded a family. This is not quite true; but it is true that considering the long list of great Jewish fortunes which have marked the whole progress of our civilization it is astonishing how few have taken root. But though this conception of money may be an element in the generosity of the Jew it does not fully explain it, and at any rate that generosity is there, and contradicts flatly the accusation of avarice. Indeed the general accusation of avarice fails: and that is why it is a sort of standing jest permitted even where the Jews are most powerful. It is a jest they themselves do not resent because they know it to be beside the mark."(1)

Individuals Jews there are (like individual Christians) who are selfish, niggardly, and miserly, but, a close study of Jewish philanthropy reveals the indisputable fact that America has benefited by the generosity of the Jews, proportionally, quite as much as by that of the Christians.

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(1) Belloc, Hilaire, "The Jews," p. 76-78.

CHAPTER VII

THE JEW IN THE FIELD OF LITERATURE, IN THE THEATRE, IN MUSIC AND IN ART

Jewish Writers of Significance

One does not need to be a Judaphile to admit that the Jews have made and are making notable contributions to American Literature, for Jewish writers of significance are found among the novelists, short story writers, autobiographers, playwrights, poets, critics, and essayists in America.

Before attempting to indicate the abundance of skill and power, as well as the variety of interests they have evinced in their offerings, it might be well to list a few of the better known writers:

Novelists - Waldo Frank, John Cournos, Ben Hecht, Edna Ferber, Fannie Hurst, Thyra Sampter Winslow, Anzia Yezierska, Robert Nathan.

Short Story writers - Konrad Bercovici, Dorothy Parker, Octavus Roy Cohen.

Autobiographer - Ludwig Lewisohn.

Playwrights - Louis Kaufman Anspacher, George S. Kaufman, Elmer Rice, Moss Hart, Montague Glass.

Poets - Louis Untermeyer, James Oppenheim, Arthur Guiterman, Dorothy Parker, Jean Starr Untermeyer.

Critics - Clifton Fadiman, George Jean Nathan, Alan Dale, Waldo Frank.

Essayists - Walter Lippmann, Horace Meyer Kallen.

Columnists - Franklin P. Adams, Walter Winchell.

It is difficult, if not impossible, to analyze the literary contributions of the Jews in America for, like the Gentiles, they use their own minds as the prisms through which each experience must pass before it can be reflected upon the printed page. There is the witty brilliant writing of Waldo Frank; the clever and precise pen of John Cournos; the realistic, discerning style (but little influenced by Jewish experiences) of Edna Ferber; the versatile touch of Fannie Hurst (with "Humoresque" at one end and "Back Street" at the other end of her successes); the poignant, graphic stories of Anzia Yezierska - each and all displaying the genius of the Jewish race in the literary field. "A race," says James Russell Lowell, in his address on "Democracy", "in which ability seems as natural and hereditary as the curve of their noses, and whose blood, furtively mingling with the bluest bloods in Europe, has quickened them with its own indomitable impulsion."

Is there a woman writer who can surpass Dorothy Parker with her inimitable wit ("the face that launched a thousand quips") and her epigrammatic language? For offering revelatory glimpses of Negro life, Octavus Roy Cohen is a master hand while Konrad Bercovici writes of Tartars and Gypsies with a bold, vigorous, trenchant pen.

Ludwig Lewisohn's book "Up Stream" is adjudged a great

autobiography. Born in Germany in 1883, "Lewisohn was twenty-five when he wrote his first book: 'An Introduction to German Prose'. In the same year he produced a novel called 'The Broken Square'. In 1909 he experimented with verse forms and wrote 'A Night in Alexandria'. During the following years he wrote 'The Modern Drama', 'The Spirit of Modern German Literature', 'The Poets of Modern France', 'The Drama and the Stage', and his great autobiographical work 'Up Stream'. Up to this time there has been nothing distinctively Jewish about his work. Then suddenly --- he becomes preeminently the Jew. 'The Island Within' is the story of a Jew who finds peace and tranquillity of mind only in identifying himself with the traditions of his race. The same theme is continued in 'Mid-Channel', a sequel to 'Up Stream'. His sudden discovery of the Jew within him has completely overwhelmed him, and filled him with the enormous wonder of it."(1)

The Jews are pre-eminent in the American drama. Who can withstand the stark, grim, relentless, keen realism of Elmer Rice's "Street Scene", the Pulitzer Prize winner of 1929? As writers of comedy, the Jews are in the front ranks as evidenced by the plays of George Kaufman, Montague Glass, and Moss Hart--their shrewd, amusing contributions have, perhaps, satisfied some of the needs of the theatre goers in as thorough a fashion as have the nonsense verse and delightful humor of

(1) Masserman, Paul and Baker, Max; "The Jews Come To America," p. 376.

Arthur Guiterman delighted countless readers. Doubtless the two leading Jewish writers of serious verse are James Oppenheim and Louis Untermeyer and many there are who consider Oppenheim's poetry "some of the most original and distinguished verse in modern American poetry."

In the field of criticism, the Hebrew mind is at its best - perhaps this is due, in a measure, to its alertness and power of analysis as well as to the ability to temper harsh criticism with gentle humor, the type of criticism so frequently observed in the writings of Clifton Fadiman.

Jews In The Theatre

In the serious English drama, in comedy, in musical comedy, in vaudeville, as producers, executives, and managers the Jews hold an enviable position. To attempt to enumerate the names of the leading Jewish artists in this field would consume many pages, but, it might serve the purpose of this thesis to indicate a few actors who have contributed to the entertainment of the American public.

While it is in the world of comedy that the Jew rises supreme, he is also a superb artist in the serious theatre. No one who saw David Warfield in the "Music Master" will forget his masterly performance and Alla Nazimova in Ibsen's "Ghosts" will always remain an actress of the first water.

As for the comedians - what a host of excellent ones there are! The Marx brothers with their ridiculous fun making; Ed Wynn (who began in his father's hat store by trying

on hats that were either too small or too large for him and thereby amusing the customers) and his perfect fooling; Fanny Brice with her inimitable voice and manner are but a few of the leaders in the art of fun making.

Revues and musical comedies are graced with such celebreties as Eddie Cantor; Al Jolson; Sophie Tucker; and Weber and Fields.

George Cohan states that "an estimate of all plays produced in the year 1922 showed that forty per cent of the authors, thirty per cent of the directors, ten per cent of the actors and close to eighty per cent of the owners of the theatres and producing managers are Jews." That estimate was made fifteen years ago; doubtless it has not shrunk in the intervening years.

Among the pioneer producers were the Shuberts (Jacob L., Lee, and Sam S.), Charles and Daniel Frohman, and David Belasco. America indeed should pay tribute to these men who "brought the American stage to a point where it excelled most of the stages of Europe." Other producers of note are: Edgar Selwyn, Al H. Woods, Sam H. Harris, and Morris Gest who first introduced to American audiences the original Russian Ballet and the Moscow Art Theatre.

"Even more than in the commercial theatre, Jews have been prominent in the experimental theatre. The New Theater, The Washington Square Players, The Neighborhood Playhouse and the Theater Guild have all been founded and largely supported

by Jews."(1)

The Moving Picture Industry

Two newspaper men, Paul Masserman and Max Baker have written a brief account of the Jews in the movies which would seem to state quite simply and definitely the Jews' role in that field:

"The moving picture industry is almost entirely in the hands of the Jews. With the exception of Cecil De Mille, there is not an outstanding figure in moviedom that is not Jewish. The rise of the moving picture industry in America is essentially the result of Jewish enterprise and brains. From the sweatshop and the penny-arcade came brainy Jews to transform the one-reel western flicker into one of the five greatest industries in America - and almost, comparatively speaking, over night.

At the head of the Columbia Pictures Corporation is a Jew, Joe Brandt. William Fox occupies the throne of the Fox Film, the Fox Theatres Corporation, and the Midvesco Theatres, Inc. Jews control Metro-Goldwyn-Mayer, Inc. - a subsidiary of Loews Inc. Adolph Zukor, a Jew, is president of the Paramount-Famous-Lasky players. Sam Katz heads the Publix Theaters Corporation. J. S. Schnitzer is president of R.K.O. Products. Joseph M. Schenck presides over the affairs of the United

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(1) Dubois, Rachel Davis and Schweppe, Emma; "The Jews in American Life," p. 70

Artists Corporation, Carl Laemmele is president of the Universal Pictures Corporation. And H. M., I. L., and Albert Warner are president, vice president, and treasurer, respectively, of Warner Brothers."

"Almost without exception," continue Masserman and Baker, "the present day leaders of the moving picture industry were poor, hardworking immigrant Jews. While the Jew has also distinguished himself as actor, scenario writer, and director, it is, however, from the managerial and executive end that Jews wield their greatest power. They are the demi-gods of the movie industry. They are the great chefs of entertainment for a hundred and twenty-two million Americans. They have made Hollywood and Los Angeles, they have given jobs to more than a half million men and women, they have created an industry which is producing the only new and genuine art form of modern times."(1)

A few years ago there was a tendency to criticise the Jewish moving picture managers and executives because of the rather low moral tone of some pictures they offered to the public. This charge can hardly be held against the Jews alone when it is recalled that Will Hayes, a Christian, was and is the government censor for these productions. Any adverse criticisms should be directed at him quite as much as at the Jews.

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(1) Masserman, Paul and Baker, Max; "The Jews Come To America," p. 394,5.

Jewish Musicians

American Jews, as yet, are not in the first ranks of the famous composers although as interpreters of music they have made many contributions. Ernest Bloch is perhaps Israel's leading composer. In 1928 his composition "America" was awarded a $3,000 prize by "Musical America" for the best symphonic work composed by an American. "America" was a Jewish immigrant's expression of the Spirit of America as he understood it.

Light opera and musical comedies seem to be the musical Jews' métier for many there are who praise highly George Gershwin's "Rhapsody in Blue," "Porgy" and "Song of the Flame;" Sigmund Romberg's "Maytime" and "The Student Prince;" and Rudolph Friml's "Vagabond King." As for writers of popular music, the Jews rank high as evidenced by the compositions that are written by such Hebrews as Gus Edwards, Irving Berlin, Jerome Kern, and Leo Feist.

"Violin virtuosity has become almost synonymous with Jewish musical genius." Prominent among American Jewish violinists are: Fritz Kreisler, Jascha Heifetz, Mischa Elman, Leopold Auer, Efrem Zimbalist and Toscha Seidel. All who have observed the technique and listened to the tone of these soloists agree that the violin when played by them is in master hands.

Jews are among the great pianists and vocalists. Some of the leading pianists are: Ossip Gabrilowitsch, Harold Bauer,

Myra Hess and Leo Ornstein. Rosa Raisa, Alma Gluck, Marie Rappold and Sophie Braslau are chief among the famous singers of America.

"In the realm of the baton the Jew is preeminent. The Damrosches, Leopold, Frank and the famous Walter - conductor of the New York Symphony Orchestra - sprang from Jewish stock. Modest Altschuler, one of the pioneers of symphonic music in America and the founder and conductor of the Russian Symphony Orchestra, is a Jew. Jews, too, are Artur Bodansky, conductor of Wagnerian opera at the Metropolitan Opera House, and director of the New York Society of the Friends of Music; Louis Hasselmans, conductor of the French repertory at the Metropolitan Opera House; Serge Koussevitsky, master of the contrabass and conductor of the Boston Symphony Orchestra; Groigo Polacco, conductor of the Chicago Civic Opera; Fritz Reiner, the brilliant leader of the Cincinnati Symphony Orchestra; Alexander Smallens, conductor and musical director of the Philadelphia Civic Opera Company; Vladimir Shovitch, conductor of the Syracuse Symphony Orchestra; Nicolai Sokoloff, founder of the Cleveland Symphony Orchestra; and Joseph A. Posternack, conductor of the Philharmonic Society of Philadelphia."(1)

The bitterest Judaeophobe could not but concede the fact that the Jews hold an enviable place in the musical life of America.

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(1) Masserman, Paul and Baker, Max; "The Jews Come To America," p. 399

Jewish Painters and Sculptors

Jews in the field of painting and sculpture are few and far between. It has been suggested that the Jew does not stand preeminent in these fields because "the orthodox Jew was for thousands of years forbidden by his religion to create 'the graven image or the likeness of anything that is in the heavens above or in the earth beneath'."(1) Be that as it may, after the eighteenth century, the Jews began to produce a few painters and sculptors and in America, in the nineteenth and twentieth centuries, the Jewish painters are represented by such men as Henry Mosler, George D. M. Paxotto, Samuel Halpert, and Theresa F. Bernstein while Moses Jacob Ezekiel and Jo Davidson are the leading contemporary sculptors.

Intellectual Leadership

The writer has but scarified the surface of the subject of this chapter, but, enough has been written to indicate, definitely and convincingly (it is hoped), the outstanding contributions made by the Jews in the field of literature, the theatre and music. Certain it is that the Hebrew achievements in these lines are potent factors in helping the Jews and Gentiles to live together in increased mutual respect and in closer friendship. More and more, the Christians are being impressed with the fact that the Jews are not only among the leaders in the intellectual life of America today but

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(1)Dubois, Rachel Davis and Schweppe, Emma; "The Jews in American Life, p. 67

they are also patrons and promoters of the arts. Two of the most valuable gifts of paintings ever received by the Metropolitan Museum of Arts, the Altman and the Dreicer collections, were both given by Jews. "They have always given American opera their unstinted support, and the part which they have played in keeping it alive has been an important one. When Richard Strauss was asked if he were an anti-Semite, his reply was: 'How can I be when I know that without our Jewish friends all our opera houses and concert halls would be more than half empty.' What Strauss said of Vienna could well be said of many American cities."(1)

(1) Dubois, Rachel Davis and Schweppe, Emma; "The Jews in American Life," p. 67

CHAPTER VIII

A DEFENSE AND A PROSPECT

The opening chapter of this thesis outlines the prejudice existing today against the Jews. It is followed by six chapters concerned with a brief history of the Jew since he first glimpsed our shores. This final chapter will deal with some of the reasons why many Jews are disliked, the fallacies to be found in the Anti-Semitic reasoning, and the question of the defense of the Jews by non-Jews against the discriminations and the attacks of intolerant groups. Such defense by individuals of the Christian faith is one of the most heartening signs of the growth of tolerance; the corrosive and far reaching effect of the articles in the Dearborn Independent are partially offset by such books as "All in the Name of God" by Everett R. Clinchy; "The Jews in American Life" by Rachel Davis-Dubois and Emma Schweppe; "Patriotism of the American Jew" by Samuel Walker McCall; "The Jew and His Neighbor" by James W. Parkes; "Justice to the Jew" by Madison C. Peters; "The Jew and American Ideals" by John Spargo; "The Jew and Civilization" by Ada Sterling; and "The Tyranny of Intolerance" by A. C. Winkle.

John Spargo and Anti-Semitism

Perhaps John Spargo voiced the attitude of tolerant Christians when he said:

"The duty of the Christian to defend the Jew against persecution is neither greater nor less than the duty of the Protestant to defend the right of the Catholic or of all white citizens - Christians and Jews, Catholics and Protestants - to stand solidly against injustice to the negro and in defense of his rights when these are assailed. My plea is not for pro-Semitism in opposition to anti-Semitism, but for loyalty to American ideals in opposition to any and all attempts to divide our citizenship on racial or religious lines.

Because of a reasoned faith in these principles and ideals of democracy which brought this nation into being, and toward the realization of which we have steadily progressed through sunshine and storm, through peace and war, I am opposed to anti-Semitism and every manifestation of it. Anti-Semitism and the American ideal can never be reconciled. For sooner shall men reconcile fire and water or mix oil and water inseparably, than blend the cruel and hateful passions of anti-Semitism with the generous spirit of America."(1)

It was Spargo's "loyalty to American ideals" that caused him, on January 16, 1921, to issue a protest against anti-Semitism which was signed by over a hundred leading American Christians in all walks of life including President Wilson, ex-President Taft, and Cardinal O'Connell. Through this protest, unprejudiced Gentiles registered their opposition to the "hyenoid attacks" of Henry Ford in particular and to Anti-

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(1) Spargo, John; "The Jew and American Ideals," p. 138, 139.

Semitism in general, for, as Henry Van Dyke once phrased it in his inimitable and characteristic manner: "Anti-Semitism is a form of Anti-Christianity."

Dislike of the Unlike

Biased literature may and does have its influence dulled eventually by such writers as were named in the preceding paragraphs, but, the prejudice of one group of people against another group living in the same country is a bias that is at once acute and serious. It is often the nature of human beings in one group (definitely studied in the field of social psychology) to discriminate against another group sometimes because of hatred, many times from fear, and frequently from contempt or envy. Some writers maintain that "group prejudice rests, not on acquaintance, not even on real qualities of one's own people and the other group, but simply on the stereotypes, on what we have been taught to expect."(1) It would seem as though any mark of difference between one group and another offers fertile ground for the growth of prejudice be it habits, customs, religion, language, the color of the skin or even the shape of the nose! Such group prejudice is not manifested against the Jews only. It is the basis of the bigotry that sometimes exists within the Protestant religion - between the Methodists and the Baptists or the Episcopalians and the Unitarians. It is the basis of the old Southern mountain

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(1) Levinger, Lee J. "Anti-Semitism Yesterday and Tomorrow," p. 264

feuds; it is an underlying cause of the mild friction that exists between different preparatory schools. While it is true that in many instances such prejudice breeds loyalty and devotion in one group, it is equally certain that at the same time contempt, and often hatred are generated for the other group. It is this "dislike of the unlike" (unlike, many times, because people have been taught to expect a difference) coupled with the dislike of the newer arrival that is largely the foundation of the Gentiles' intolerance of the Jews.

Lewis Gannett maintains that "Anti-Semitism, as it manifests itself in America, is essentially a part of a long Anglo-Saxon tradition of dislike of the newer arrival. Anglo-Saxon Americans have small interest in the 'melting pot' except as a phrase. They do not want to be fused with other races, traditions, and cultures. It is not so much Anti-Semitism, Christian theology, or Jewish traits that stand in the way as smug Anglo-Saxon tradition of exclusiveness and self sufficiency." (1) For that matter Lewis Gannett might point to the smugness of the Czarist Russians and the Nazi regime in their dislike of the Jews--quite as obvious (and surely more deadly) than that of the Anglo-Saxons.

Even the most sanguine of psychologists or philosophers can offer but little hope that minority groups (often the

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(1) Gannett, Lewis S. "Is America Anti-Semitic?" Nation, March 21, 1923

newer arrivals) will meet with complete equality until they have been in this country for generation after generation and, like the Irish-Americans, the German-Americans, the Swedish-Americans, they prove, through long years, that they have no desire to overthrow our cherished institutions and are willing to become loyal to them. Even the most biased Gentile after reading Chapters II to VII of this thesis must admit that the Jews from 1492 until the present day, minority group that they were and are, have evinced unswerving patriotism and outstanding loyalty to our institutions.

Trial And Crucifixion Of Jesus

That Christ was crucified is an established fact; that the Jews were entirely responsible for His death is a statement that students of history today are questioning. The writer feels that this thesis does not call for a complete weighing of this vexatio quaestio because it demands the attention of the wisest of unprejudiced scholars; but, since one of the reasons for intolerance towards the Jew is based on the effect of the New Testament story of the trial and crucifixion of Jesus, it would seem to be fitting and in the interests of justice and fair treatment, to hear from Rabbi Lee Levinger upon this subject. He feels that "the New Testament story made the Jews the villains in the Christian drama of salvation, as they still are in the Oberammergau Passion Play even today. Only in modern times have occasional scholars gone beyond a protest at applying wholesale the punishment for a crime many

hundreds of years old to remote descendants of the guilty, and have turned to examination of the crime itself and the evidence against the Jews."(1) Rabbi Levinger feels that Professor Conrad H. Moehlman of the Colgate-Rochester Divinity School has made a thorough examination of the New Testament documents and "he shows that the story in the gospels regarding a trial of Jesus before the Sanhedrin and then before Pilate must be incorrect; the Sanhedrin had the power to execute for offenses against the Jewish law; they would have stoned the offender to death if they had condemned him. The fact that Jesus was condemned by Pilate and crucified in Roman fashion proves that however many enemies, as well as friends and followers, He may have had among the Jews, He was actually put to death by the Romans under suspicion of being a Messianic pretender and therefore a potential rebel against Rome. The charge against Him was political and therefore came under the jurisdiction of the Roman procurator. Pilate dealt with Jesus on the charge of treason. The inscription placed on the cross, 'This is Jesus, the king of the Jews', in its very mockery expressed the true reason for the whole terrible miscarriage of justice. The current form of the story was the creation of later times, when the rising Christian Church desired to make converts among the Romans and to disavow too close connection with the Jews. Hence the folk of Jesus, who numbered among their many

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(1) Levinger, Lee J. "Anti-Semitism Yesterday and Tomorrow," p. 160

parties Jesus Himself and His apostles, were blamed en masse for His actual death."(1)

As mentioned before, the writer of this thesis can neither refute nor affirm these arguments for they demand deep scholarly research and reflection, but it is heartening to note that a Christian like Professor Moehlman has studied this problem and offers his arguments with the obvious hope that less religious intolerance may result from a consideration of them.

A Jew and Gentile Symposium conducted recently by a leading American magazine (2) brings on to the same forum a Rabbi, an Episcopal Bishop and a Jesuit Father who discuss in admirable temper the question of the need of toleration and calm judgment in the interpretation of the New Testament documents dealing with the placing of responsibility for the Crucifixion. As might be expected from experience, the participants in the symposium do not come to a complete agreement, but, the fact is revealed, from a reading of their arguments, that light and truth were their objects - not heat and hate. The morning light may not be discernible to all, but certain it is that darkness is diminishing even however slowly.

Superiority Complex Of The Christians And The Compensatory Technique Of The Jews

From time immemorial it would seem that superiority

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(1) Levinger, Lee J. "Anti-Semitism Yesterday and Tomorrow," p. 161-162
(2) Jew and Gentile: A Symposium, Atlantic Monthly, Feb. 1928

complexes have flourished and inferiority obsessions resulted quite as a natural outcome. Eve's dissatisfaction was based not so much on her desire to include more vitamines in her diet as that she was made to feel inferior by the Serpent's wisdom and consequently permitted him to dominate her. Possibly her subjection to the Serpent caused Adam to be the first male to refer to the mental inferiority of woman (presumably the Serpent was a male one) and so the first superiority myth was born. It would be interesting (and fairly worth while) to continue to trace some of the other superiority myths (sometimes characterized as notions) that have risen and fallen since the beginning of man but few of them would be pertinent to this thesis. The feeling of importance and superiority, manifested by many Gentiles over the Israelites, and the compensatory technique in attitudes which the Jew has adopted to meet this situation is the problem at hand. For centuries the Christians have felt their business methods were more ethical than the Jews. Yet, who is responsible for the fact that the Jews are the money lenders? As Miller states it: "We have taken the popular prejudice against economic exploitation and tried to believe this is a peculiar habit of the Jews. During that medieval period when Jews were prohibited from many forms of work and ownership, they lived by lending money. The laws, taking their suggestion from the Bible, forbade interest or usury, but when there was need the Christians borrowed money, and the Jews lent it at interest.

They thus became law breakers and this fact easily justified the prejudice against the Jew in trade and finance. His methods have now been adopted in the business world, and the modern usurer is called a capitalist, and stands at the top of prestige in the Christian world and yet the prejudice against the Jew goes on."(1) So from this procedure of the middle ages the Jews gradually came to have the opportunities for economic advancement. While the Scotch are called thrifty and sometimes sharp and the Vermont Yankee is dubbed shrewd at driving a bargain, neither one has ever had the terms of opprobrium hurled at him that the Jew is constantly enduring. These tags, too well known to enumerate, cling to the Israelite and are not generally softened in effect by the tongue in the cheek manner so frequently affected by Christians in referring to the Scotch or to the so-called Yankees. Too often tags are "the ancient chestnuts of racial prejudice" and are tied on to all kinds of foreign baggage particularly if the baggage originally belonged to immigrants of lowly origin who are tending (through business acumen and unceasing application) to monopolize the subdivisions of industry where they have established themselves.(2) As the Editors of Fortune expressed it: "The very fact of the existence of discriminatory quotas and barriers and the like in industry and education and the

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(1) Miller, Adolphus H. "Races, Nations and Classes," p. 92

(2) See Chapter VII

professions is proof, not only of Gentile injustice, but also of the Jewish tendency to inundate a field where other Jews have made entrance. It is a national trait and an understandable trait but it serves to exaggerate the feeling of strangeness and hence the prejudice which that feeling inspires. Seeing Jews clannishly crowding together in particular businesses and particular localities the non-Jew (who does not think of himself as acting clannishly) is more than ever impressed with the exotic character of this unusual people. And being impressed with the Jews' difference from himself and hence their foreigness he is all too ready to resent their economic successes as a kind of outside invasion of his world. He is all too ready to agree that if the Jews have more than their 'share', the Jews must be opposed. It is useless to argue that the conclusion is a non sequitur: that there is no reason on earth why a man's blood stream should qualify his economic achievements."(1)

"Numerus Clausus" (or The Limited Number) In American Colleges

The superiority complex manifests itself again in the "numerus clausus" so definitely (but not always openly) existing in most of our American colleges. It is an established fact that even if a Jew forges ahead in his academic life and is permitted to win high honors in so doing, there is no guarantee that he will be welcomed into the real social life of the college. The attitude of many Christian students would seem to be: "If you cannot keep the Jew from winning debating

(1) Editors of Fortune, "Jews in America", p.32

honors, you can exclude him from social clubs and fraternities." This kind of racial intolerance is a two edged sword - it cuts down the number of Jewish students the while it increases their determination to become summa cum laude graduates! "'With the handicap against us, what can we do but try to be smart? It's what makes us plod harder than the Gentile'. This is the voice of a Jewish undergraduate at Harvard."(1) While to the unbigoted mind the quota is but evidence of the "dry rot of exclusiveness" existing in college circles today, it must be admitted that endowed colleges are private corporations and as such have every right to form and maintain their own standards. Such colleges endeavoring to give a reason for the maintenance of the quota plan point out that "to maintain standards against untrained minds and spirits is not oppression or prejudice; we must carry forward the character and ideals entrusted to our keeping."(2)

Annoying Jewish Traits

A similar argument holds for the social discrimination that is so prevalent in certain clubs and in summer hotels. Much questioning of Gentiles subscribing to this "sacred antipathy" reveals the answers that Jews are coarse, loud mouthed, aggressive, showily dressed, purse proud with vulgar table manners and are not acceptable to the majority of the members of a club or to the other guests in resort hotels. Now it is

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(1) Cournos, John, "An Epistle to the Jews," The Atlantic Monthly, December, 1937, p. 724.
(2) Editorial, "Exclusion from College," Outlook, July 5, 1922.

true that some Jews (not all) cause many Gentiles to have a revulsion of feeling towards them because they do exhibit many or all of the attributes cited above, but, as Abram Simon points out: "Far be it from me to exculpate the vulgarities and the flaunting insolence of individual Jews. But what I do most strenuously resent is the indictment of all our people because of the cupidity or stupidity of some or many."(1) It is a fairly simple matter to ascertain the cause of many of the more distasteful traits and mannerisms of some of the Israelites. "The conspicuousness of the Jew is in large part due to his psychopathic adjustment to his environment. It is further due to the necessary technique for survival. When the Jew was driven to the ghetto, when laws against owning land and other structures were put upon him, he had to be aggressive or starve. The Jew who waited for customers suffered, so he went after them without waiting for an invitation. He was a pioneer in salesmanship which we now teach in schools, but many of his mannerisms persist in his habits, and make uncomfortable those with whom he associates."(2) It would seem as though many years must elapse before these disagreeable characteristics can be eliminated from the Jews, and, while at present, prejudice often justifies its existence because of these attributes, it must be remembered that the more cultured Israelites

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(1) Landman, Isaac, Editor, "Christian and Jew," p. 250

(2) Miller, Herbert A., "Races, Nations and Classes," p. 97

are thoroughly aware of the shortcomings of some of their brethren and when discussing the matter with fair-minded Christians generally make this passionate appeal: "Try to give the Jews time to allow the products of oppression and persecution to disappear. We admit that many of them possess the same characteristics as a hunted animal: fear and suspicion have made them aggressive and sometimes coarse, but, Jews learn quickly and if you will use a little patience, a bit more good will, a touch of gentleness and forbearance coupled with the good old fashioned trait of fair play remembering that in 1917 and 1918 'noses were not measured when stretcher bearers sought out the wounded' perhaps you will be gratified at the celerity with which the Jews will begin to resemble you."(1) And if these appealing Jews have a sense of humor they will add "resemble you - in your weaknesses as well as in your strengths."

The "Sweatshop" Charge

Today, many Christians freely admit that the Jews, as a whole, are a generous people. While granting this fact, they nullify its effect by remarking that it is deplorable the number of "sweatshops" that have Jews for their owners and managers. The "sweatshop" charge has been carefully investigated by John Spargo and the following facts have been gleaned from his study of the situation. The term "sweatshop" came into

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(1) Not a quotation but based on a paragraph to be found in Sterling, Ada, "The Jew and Civilization," p. 319

use after 1885, following the immigration of the Russian Jews to these shores and the corresponding increase in the manufacture of ready-made clothing. Spargo admits that "sweatshops" grew in numbers under the Russian Jews but, he maintains, "We had in this country, long before the Jews came, children's and women's labor under terrible conditions."

It is a well known fact that in 1884, New Hampshire employed young girls and women in factories from five in the morning until seven at night, with less than an hour for the noonday recess, and with wages ranging from a dollar and a half to two dollars a week.

Who is there to deny that, until recently, the Gentiles in many Southern cotton mills maintained conditions that were too bad to talk about.

Spargo grants that in the large cities, "sweatshops" developed principally under Jewish auspices, but, Jews have taken "an active and an honorable part" in the fight to abolish these shops. He adds: "It was my privilege to take part in that fight against child labor in the cities and factories of the North, and I know that in the very forefront of the long struggle for remedial legislation, helping with money and with personal service, side by side with Christians, were many men and women of Jewish ancestry and faith. I know, too, that fighting on the other side were both Christians and Jews. It is preposterous that any attempt should be made to so misrepresent the struggle for 'the practical humanizing of industry'

as to make it appear that the Jewish people in particular were either hostile or indifferent to it."(1)

With this balancing of fact concerning Christian and Jewish employers, it would seem as though "sweatshops" was just another "label" or "tag" used by the uninformed to heap further discredit on a minority group.

Shyster Lawyers

Many are the stories heard every day of the so-called shyster lawyers. There are lawyers who seem to spring up from the earth, as it were, whenever there is an automobile accident and who seek to be retained as counsel even before the drivers of the cars in the accident can talk the matter over. There is also the "ambulance chaser" who is on hand to offer his services to the injured person generally before he is placed in the ambulance. Too often these over officious lawyers are Jewish but it would be neither just nor true to maintain that all such shyster lawyers are Hebrews. The economic necessity, the unconquerable urge that created astute salesmen, that drove the ambitious youth to go after and to secure business just where business existed are found today pushing the young Jewish lawyers on to the street where accidents are liable to happen. That over zealous, often objectionable barrister, six short years ago, perhaps, was selling papers to finance himself through his last year in high school.

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(1) Spargo, John, "The Jew and American Ideals," p. 131,132

His is the spur of need, but, his practices are adjudged unethical by the well established members of the bar. His need, his avidity, his race history, in some measure, explain but do not justify his behavior.

As stated before, every shyster lawyer is not invariably a Jew, but, people at large so denominate him just as, until very lately, every pugilist, thinking to add fierceness and stamina to his claims of prowess voluntarily chose an Irish name - one more bit of testimony to be used in proving the power of labels.

There is unquestioned evidence that the rank and file of Jewish lawyers stand commendably high. Mr. Justice Louis D. Brandeis is a name with which to conjure. Norman Hapgood called him one of the four brainiest men in America.

Benjamin Cardozo's legal opinions "are written in such lucid style and with such philosophical depth that they are found among the required readings both in English and philosophy courses of universities."(1)

Felix Frankfurter comes to mind as an unquestioned legal leader and enumeration might be made of many Jewish lawyers and judges whose opinions are quoted wherever able advocates congregate.

The Jewish shyster lawyer unfortunately exists today, but, from the history of the race, it is not over optimistic to

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(1) From an unpublished manuscript of Rabbi Jacob Weinstein

expect that his son will copy the best rather than grub along with the questionable methods of his father.

Bolshevism and Jews

Some Gentiles persist in declaring that the Jews are attempting to introduce the ideals of the Soviets into the United States. This is a pretty dangerous piece of propaganda because its basis rests on an implication which has been proven false and untrue, namely, that the Jews were responsible for the Russian Soviet Government, "its success and its excesses." John Spargo (as with the "sweatshop" charge) made a rather complete examination of the above implication and reported that "the number of Jews in high positions in Russia was very small, while the larger number of government clerks and similar functionaries was due to the larger percentage of educated men among Jews than among the mass of Russians; that the great commercial class of Jews was financially ruined by the socialistic policy of the government; that the Jews of Russia were divided among the several political parties for and against the Communists; and finally that the Bolsheviki had suppressed Jewish religious schools, like Christian ones, and estranged the orthodox of both religions. But the anti-Semitic writers used the Russian Revolution to show the growing menace of Jewish power the world over."(1)

Such propaganda as this is about on a par with that of

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(1) Levinger, Lee J, "The Causes of Anti-Semitism in the United States, p. 92

the "Dearborn Independent" (mentioned in Chapter I of this thesis) and but another evidence of race prejudice and hatred. It has been proven beyond doubt (according to John Spargo) that some of the Russian monarchist emigrés to America are bitter Jew-baiters and from them much of this clumsy and stupid misinformation has been received.

The Anti-Defamation League

For over twenty years there has been an organization composed of people from the Jewish ranks, which has proven itself a powerful influence in defending the rights of the Hebrew people in America. This agency is known as the Anti-Defamation League of America. "It was created to fill a definite need in America, and because it circumscribed its activity, it succeeded as no other Jewish organization could. At the time of its inception, vaudeville actors caricatured Jews and thereby perpetuated the cruelty of centuries against a whole people. Through the quiet energies of this body the distorted portrayals ceased. At that time also the Associated Press of the country constantly used the term 'Jew' in connection with the publication of a Jewish name. Again the organization labored for months, and finally won from the head of the Associated Press the admission of its mistake and the order which was sent to every newspaper office in the land instructing that the term 'Jew' must not be used in connection with the publication of any Jewish name, for a man's group and his religion cannot and ought not to be associated with his indi-

vidual acts. Since those early days the Anti-Defamation League has acted quietly and effectively for the Jews of the nation, staving off impending dangers that threatened them again and again. Utilizing the B'nai Brith lodges the country over, it deputized Jewish citizens of the various localities to be its agents and to transmit to its headquarters the problems of the local centers as they would arise. It succeeded in amalgamating Jewish life throughout the country through one community of interest - the protection of the Jewish name against slander. It may be that its achievements are unknown and unacknowledged, for, it has steadfastly adhered to its guiding principle that its labors must be accomplished quietly and attended to by no publicity."(1)

The Permanent Commission on Better Understanding

While the Anti-Defamation League, composed entirely of members of the Jewish persuasion, is working quietly and effectively, there is another group of people, Catholics and Protestants, as well as Israelites, which is doing its utmost to bring about a better understanding between Christians and Jews. This Commission, organized in April 15, 1927, was the crystallization of the editorial policy of "The American Hebrew" launched by this magazine "to combat the antagonisms engendered by post war misunderstandings in America." At that time, the nine men, representing the three major faiths, who made up

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(1) Shulman, Charles E., "Problems of the Jews in the Contemporary World," p. 22-3

the Commission were: Dr. S. Parkes Cadman, Martin Conboy, Hon. Victor J. Dowling, Father Francis P. Duffy, Dr. W. H. P. Faunce, Hon. Irving Lehman, Hon. Henry Morgenthau, Dean Roscoe Pound, and Dr. Stephen S. Wise. Isaac Landman was the secretary. "Its function is limited to this: whenever a group of American citizens comes before the Commission claiming that it is attacked unjustly and on grounds that are ill-founded; that the attack is calculated to engender ill-will and breed hate, with no redress under law or at the hands of the Government, the Permanent Commission on Better Understanding investigates, ascertains and enunciates the truth - creates and voices public opinion on the subject.

The members of this Commission are not official representatives of their organized religious denominations, but volunteers - men of enlightenment, of tested moral calibre, of sympathetic understanding of the convictions of others - lovers of truth and of their fellow men. It is free of private religious views or doctrines or beliefs or practices. There is thus entailed no loss whatever of the integrity of the three separate religious bodies. It is free of politics. It does not initiate any new movements. It does not, of its own accord, investigate any problem that may trouble the religious groups. Questions touching international relations are entirely out of its province. The purpose and objective of this Commission, therefore, is solely opinion-making. It has no permanent officers and calls itself into session only when

it receives an appeal to redress a group wrong. It determines for itself whether a protest from a particular group comes within its purview. But when it undertakes a task, when it investigates painstakingly, and when it speaks after careful and unbiased deliberation, the whole nation listens and accepts its pronouncement as the enlightened voice of the Protestant, Catholic and Jewish population, on the broad grounds of American humanity."(1)

The National Conference of Jews and Christians

While the Permanent Commission on Better Understanding is doing yeoman service in the matter of opinion making, there is another body of forward thinking significant people who are working for "justice, amity, understanding and cooperation among Catholics, Jews and Protestants in America," and they call themselves the National Conference of Jews and Christians.

In 1928, a number of Protestants, Catholics and Jews worked out a plan for "Conference". The first group was brought together through a letter signed by Hon. Charles Evan Hughes and Dr. S. Parkes Cadman. The Co-Chairmen were Hon. Newton D. Baker (Protestant) with Professor Carlton J. H. Hayes (Catholic) and Mr. Roger W. Straus (Jew). Mr. Everett R. Clinchey was the Director.

In one of the bulletins issued by the Conference, Newton D. Baker wrote: "The National Conference associates a number of thoughtful and earnest people in an effort to analyze, to moderate, and finally to eliminate a system of

(1) Landman, Isaac, Ed., "Christian and Jew," p. 101.

prejudice which we have in part inherited and which disfigures and distorts our business, social and political relations."(1)

The Conference does not aim at any kind of union of religious bodies or at "modifying any of the distinctive beliefs of its members" but it does hope, eventually, so the Constitution states, "to establish a social order in which the religious ideals of brotherhood and justice shall become the standards of human relationships."

The Conference has a variety of methods which it uses to further its aims. Perhaps the most potent ones are: the Permanent Round Tables in many communities; Seminars (one to three days' duration) in cities and on College campuses; Brotherhood Day (held annually in the week of George Washington's Birthday); national and local radio broadcasts; the N. C. J. C. News Service; the regional and national Institutes of human relations; and the "pilgrimage" tours across the country with the team of minister, priest and rabbi.

The influence of the National Conference during the ten years since its inception has been deep and far reaching. By its systematic and widespread educational programme it has helped, in a large degree, to maintain in America, amity and understanding among Catholics, Protestants and Jews and to moderate intergroup prejudices.

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(1) Preliminary Announcement Regarding An American Adventure, August 1935.
The National Conference of Jews and Christians, 289 Fourth Avenue, New York City

SUMMARY

The writer of this thesis ends as she began - with the hope that a knowledge and an appreciation of the contributions of the Jews to America's making may promote a deeper mutual understanding between the Jews and some of the prejudiced Christians.

Many are the books that have dealt with this subject; many are the suggestions that different authors offer as partial remedies for this situation. Perhaps the most unique suggestion (but not entirely lacking in wisdom) is Heywood Broun's: "After all," he says, "only active and energetic people can maintain prejudice. It's so much simpler to sit back and say, 'Oh, what the hell.' And I must maintain that in addition to being simpler, it is also more sensible."(1) Couched in terminology fitted to the seriousness of the subject is Everett Clinchy's statement that we must not hope to have "a cultural monism seeking to dominate; we must learn to accept the fact of cultural pluralism and adapt our patterns of behavior to it."(2)

Putting aside all the bases of prejudices and the possible remedies for intolerance that are constantly being offered by psychologists and other students of this perplexing

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(1) Broun, Heywood, "Christians Only," p.333.

(2) Clinchy, Everett, "All in the Name of God," p. 179.

problem, would not this prejudice against the Jews become a thing of the past if both Christians and Jews could but remember that the Greatest Christian was also the Greatest Jew?

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